CONFIDENTIAL. No. 34 of 1917.

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 25th August 1917.

28 AUG 1917

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(d) Education.

Research professors.

1. *Justice*, of the 18th August, writes:—"What are Research Professors? We could not exactly make out what some of the gentlemen of the Senate exactly meant by the term Research Professors. . . Almost all professors carry on research work when they are not actually occupied with teaching the students. At least that is our experience of professors. . . We are told that it is quite different in India. Professors in this country deliver lectures to students during specified hours, and outside those lecture hours they usually play tennis or drink iced beverages or sit in their pyjamas and read French novels or generally try to feel cool . . We can quite understand what will happen when a 'Research Professor' is actually appointed in Madras. Under the terms of his appointment he will be expected to do some research work, and every year probably he would be expected to submit a report to the University authorities describing the research work done by him during that period. . . In a large number of cases the Buckingham Canal would be a more suitable receptacle for the Professor's annual report than the University library. . . If Professor Sir Thomas Fraser were to be appointed to that chair of experimental pharmacology we can very well imagine the sarcastic smile far more eloquent than any words he may utter when he is asked to submit his annual report of the work done by him to the Senate of the Madras University there to be made a subject of criticism by innumerable vakils. No. We do not think that research work will ever thrive in the Madras University under existing conditions. The atmosphere of Madras is anything but academic, and the Senate of the Madras University may, with ordinary luck, develop into a fourth-rate debating society; but it will never be able to develop into a body which can foster original research." JUSTICE, Madras, Aug. 18th, 1917

(e) Local and Municipal.

The Corporation of Madras.

2. The *Hindu*, of the 20th August, remarks:—"Administration reports and other publications issued by the Government usually contain a good deal of facts and figures, but hardly any sentence or statement which would force on us a smile. But the Report on the Administration of the Corporation of Madras for the year 1916-17 drawn up by Mr. J. C. Molony, I.C.S., presents some curious features of which abundance of misplaced humour is one. . . His references to the debates of the Commissioners and to the share of the responsibility of administrative work between the Commissioners and Executive are hardly complimentary to those gentlemen who have the fortune or misfortune to sit with him in his Council. In fact, his humour appears to border on the ridiculous, and is little consistent with such a serious document as the report professes to be." HINDU, Madras, Aug. 20th, 1917

Writing under the heading "Molonyese," the *Indian Patriot*, of the 22nd August, says:—Ever since Mr. J. C. Molony took charge of the management of the Madras Corporation, the most interesting portion of his report is not what he has to say, but in his manner of saying it. He has been in our midst sufficiently long, however, to have exhausted the fountains of Irish wit and humour. We are familiar with his sackful of expressions, and we are sure he himself must be feeling the strain of bringing forth fresh phrases and jokes, with the result that his report falls flat. . . Describing the hand-carts which ply in the Madras roads, he makes the quite enjoyable observation that 'from the road-maker's point of view he handcart is an invention of the devil.' Where, however, we have the bes pecimen of Molonyese is where he describes the relation between himself and his INDIAN PATRIOT, Madras, Aug. 22nd, 1917

'fellow Commissioners' whom he thanks 'for the co-operation that they have afforded' him. And then comes the moonsoonic outburst of humour. 'In debate we have not stagnated; indeed at the moment we are in the midst of what old Sir Nigel would have termed 'a very pleasant bickering.' But rare and refreshing though oratorical Donnybrooks may be to an Irish exile, I venture to close my song of gratitude on a note of advice. Commissioners and executive are equally responsible for what is well done and for what is ill done. Denial that any improvement is attempted or affected, if sufficiently reiterated, finds in time acceptance in the general mind; deprecatory criticism without end leads at least to the general belief that the critic is as futile as those whom he criticises."

(k) *General.*

WEST COAST SPECTATOR, Calicut, Aug. 18th, 1917.

Passive resistance.

3. The *West Coast Spectator*, of the 18th August, observes:—"As we anticipated, the Madras Provincial Congress Committee has accepted passive resistance. Those who run this show, that is the committee, are almost all members of the Home Rule League and dance to the tunes of Adyar and Mylapore. It is not surprising therefore that the committee has played second fiddle to the League and accepted a cult which stands absolutely no chance of securing any support worth mentioning in the country, except from faddists and cranks labouring under that peculiar malady called softening of the brain. . . Are the passive resisters prepared to resign all honorary offices, membership of the Legislative, Municipal and District Councils and to disobey the laws of the realm? If they are sincere they must, and we can then understand them. Our own opinion is that the talk about passive resistance is all bunkum which will fizzle out in the course of three revolving moons. A few may make 'martyrs' of themselves, applauded by the Extremist press, but the result will be dismal failure and general laughter."

NEW INDIA, Madras, Aug. 22nd, 1917.

Writing on this subject, *New India*, of the 22nd August, remarks:—"Our amiable contemporary the *Madras Mail* has, as may have been expected, burst into fury over the resolution passed by the Madras Congress Committee on passive resistance. But what is of importance to Home Rulers is the proof this article furnishes of the efficacy of the weapon they have chosen for securing their object. Here are the *Mail's* precious words: 'They (public meetings) are the principal recreation of the educated Indian, who feels that any day got through without attendance at one is a day lost. Our intellectuals lisp resolutions in their cradles, and their last word when death closures the debate is a firm but constitutional protest against the autocratic interference with freedom of speech. . . let us not needlessly irritate people who live from public meeting to public meeting.' There is a lesson here for us all. We see in what contempt the bureaucrats, of whom the *Mail* and other papers of that class are mouthpieces, hold our literary protests and petitions and of what insignificant value they are, if we are not able to back them up with effective action. For, to Englishmen mere talk is comic; resolute action is the one thing that appeals to them. And what line of action is open to a party of loyalists fighting a determined band of obstructionists to get behind them to our real rulers except resolute passive resistance to all such obstruction in the way of our onward march? . . . The proposed movement for passive resistance is not intended to win self-government. It is directed entirely against the repression now going on. It is the only weapon, free from violence, which is available against the executive orders which are invading the liberties of Indian British subjects in this country. The extreme form of total abstinence from association with Government has not been advocated yet, though it may be necessary later."

NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Madras Zamindars and Home Rule.

4. The following appears in the *Non-Brahman* for the week ending 19th August:—"Where is the Hon'ble Mr. K. Rangaswami Ayyangar? He was busy saying that the Zamindars were in a body eager for Home Rule, but the lie was pricked and then he made some desperate efforts in the columns of the papers abusing those who signed the anti-Home Rule manifesto, but finding the exposure rather cruel he has at present disappeared from the political arena.

His name was flaunted by *New India* as organising secretary of the Home Rule League but it has disappeared from there also. Where is he? The answer is forthcoming; he has reappeared as the President of Varnashrama Dharma Conference. Perhaps he is satisfied with the praise he has had from Mrs. Besant and does not hope for more—'Charming' as the tribute which Mrs. Besant paid to the Brahman Zamindar."

5. The *Non-Brahman*, for the week ending 19th August, has the following:— NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Hon'ble Mr. V. K. Ramanuja Achariyar.

"The Hon'ble Rao Bahadur V. K. Ramanuja Achariyar, the good old gentleman who once played the buffoon in the Council Chamber by moving a resolution under a misapprehension and withdrawing it, has now been limping into Home Rule conferences and behaving as much as he can manage like Mrs. Besant. Of course Sir S. Subrahamanya Ayyar must get the first prize for uttering undiluted nonsense, but Mr. Ramanuja Achariyar has almost come to the front by abusing those who would not follow him."

6. The *Non-Brahman*, for the week ending 19th August, writes:—"The Government of Madras have published the full text of the letter from the interned, and lo and behold the Home Rule Theosophical combination is silent. The other day we heard that the Government had placed the interned in a safe position; Mr. Chamberlain was described as having told a lie when he said that Mrs. Besant had said that Home Rule and theosophy was one. And now when the letters are published, there is silence. Sir S. Subrahmanya Ayyar is also silent. It is, we think, the duty of the Government now to enquire about the Theosophists whether they are Home Rulers, and if they are, and happen to be Government servants, pull them out at once, whether they be High Court Judges or petty clerks. We have played long enough with gunpower. This dangling with edgetools must cease." NON-BRAHMAN, Madras, Aug. 19th, 1917.

Theosophy and politics.

7. The *Non-Brahman*, for the week ending 19th August, observes:—"Signs are that Mrs. Annie Besant will be elected the President of the Indian National Congress, and the spirit of passive resistance is behind it. . . Why is the Congress respected? Because it has behind it, or rather had, for the time has come to speak of the Congress in the past sense, the mature wisdom of sober statesmen, who did not consider it patriotism to persecute the Government. The day Mrs. Besant is elected President, the Congress will be dead; to the Government it would not be an association of the great men who, though they differ in views between themselves, they respect and honour: it would be an organisation of undesirables, of whom they will take care. It would be an association of passive resisters and nothing more. With one passing of the hand, the great record written by men like Sir Pherozesha Mehta, Mr. Ghokale, Sir Dinsha Edulji Wacha will be washed away, and the Congress shall be dead once and for all." NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Congress Presidentship.

8. In an article on this subject, the *Non-Brahman*, for the week ending 19th August, says:—"The craze for Home Rule has taken firm hold of certain old theosophic noodles, and they, waking or asleep, dream dreams and see visions of untrammelled self-government granted to them. Poor Sir S. Subrahmanya Ayyar sheds tears of blood over the deteriorating health of his Guru shut up at Ootacamund, and he is perturbed with thick rumours probably of his own internment. . . The hollowness of the part standing for the whole has been mercilessly exposed, and the hypnotised monomaniacs have their brains notched so that the unhealthy humours and the rank blood are let out. Nevertheless the old farce of Brahmans as representatives of the whole Indian population has not ceased to be enacted. Thoroughly reassured by the success of their tactics in times past in beguiling the bureaucracy and bamboozling the Executive Government, the Brahmans still hold to their faith and try to create splits where none exist and profess compromise when they seriously mean destruction." NON-BRAHMAN, Madras, Aug. 19th, 1917.

The Home Rule mania.

9. The *Hindu*, of the 21st August, states:—"The Government of India published last evening, in a *Gazette of India Extraordinary*, the text of a statement made in the House HINDU, Madras, Aug. 21st, 1917

Indian reforms.

of Commons by Mr. Montagu, the Secretary of State for India, on the question of Indian reforms. It is an insipid, uninspiring and disappointing declaration which will cause keen dissatisfaction throughout the country. . . The language employed is extremely vague. Everybody knows that British statesmen have been proclaiming for over a century and a half that it is the policy of the Government to associate Indians more and more with the administration, in every branch of it, and the further statement that it is their desire to develop gradually self-governing institutions in the country 'with a view to the progressive realisation of responsible Government as an integral part of the British Empire', does not take the problem very far. . . To be frank, this long-waited-for pronouncement smacks very much of gubernatorial utterances with which the Indian public have become only too familiar during the last few months and it will fall flat on the country. . . One silver lining in the cloud, however, is the announcement that it has been decided to give commissions in the Indian Army to Indians. . . This is a measure of bare justice to Indians which has been inaugurated none too early, and we trust that this act of tardy recognition will not be so diluted by restrictions and conditions as to rob it of all value."

[IN]DIAN PATRIOT, Madras, [A]ug. 21st, 1917.

Writing on this subject, the *Indian Patriot*, of the 21st August, says:—"We publish today the text of two *Gazettes Extraordinary*, issued in Simla almost simultaneously, one announcing that the bar has been removed which precluded the admission of Indians to commissioned ranks in the army and the other that the Secretary of State will be visiting India to settle the scheme of self-government for India. This is the direct result of India's contribution to the war. We have been expecting this concession long since, and urging it with intense perseverance. We are sure that this generous resolution of the Government will be hailed with delight throughout the country. . . We congratulate the Government on choosing the right moment to announce the concession, and read along with the announcement that the Secretary of State is to visit India on a political mission, we are, we think, justified in believing that Mr. Montagu has lost no time in asserting himself in his position. . . Such a step has never been taken before, such a step, we might add, had never been contemplated in India by any of us. There is the impatient idealist who might read into this the excuse for delay; he might be honestly afraid that the Secretary of State will live, move and have his being in the bureaucratic atmosphere; that the Secretary of State may be hypnotised by officials, that he may be prejudiced. But Mr. Montagu comes here not for the first time, and India already knows him enough and will not entertain any such fears. . . Nothing is calculated to throw the Secretary of State more completely into the hands of the bureaucrats than rash and ill-digested ideas such as passive resistance. Let us realise that we are on the eve of great changes. There cannot be a more handsome acknowledgment of the force of popular agitation than that the Secretary of State himself should make up his mind to study the question on the spot. The Moderates, of course, will find in the announcement the echo of their views on the present situation—the *Gazette of India* uses almost the identical language used by our leaders. In the face of this announcement the virulence of the present agitation must disappear, and those engaged in the propaganda might well formulate their views clearly and with a due sense of responsibility."

JUSTICE, Madras, [A]ug. 22nd, 1917.

Justice, of the 22nd August, observes:—"His Majesty's Government have decided that the Secretary of State should pay a visit to India to discuss the question of Indian reforms with the Viceroy and the Government of India, to consider with the Viceroy the views of Local Governments and to receive with him the suggestions of representative bodies and others. We welcome this decision and consider it a wise one under the circumstances. . . The form of the announcement made by the Secretary of State is noteworthy. It has already provoked hostile criticism in the Home Rule press. Evidently, the new reformers expected and certainly wanted Mr. Montagu to ignore the Government of India and the Local Governments at their bidding. But Mr. Montagu, who is a responsible statesman and not a political charlatan, cannot afford to commit such an outrage on the existing constitution. His statement suggests more than it expresses. He means to consult the Viceroy, the Government of India, the Local

Governments and to receive suggestions from 'representative bodies and others'. In other words, the men on the spot who know every part of the complicated machinery so thoroughly are not to be discarded and slighted. Their opinions will carry the greatest weight with him and the Government of which he is a member. . . One other aspect of Mr. Montagu's statement remains to be noticed. He is not in favour of gigantic innovations. . . No declaration could be more straightforward, more unambiguous and more statesmanlike. The advocates of revolutionary changes, those men and women in their frenzy, who imagined that because England was engaged in a terrible war, she would hand over the Government of this country into their keeping, may now, if they have any spark of sanity left, turn their attention to schemes of constructive politics suited to the requirements of the country. . . We may depend upon it that with the sources of information now open to him Mr. Montagu will be able to get at the best mind of India and to set his face against the rhodomontade of the noisy agitators who pose as the representatives of the people of India."

The adulteration of food-stuffs.

New India, Madras, Aug. 23rd, 191

10. The following appears in *New India* of the 23rd August:—"A long communique appeared in our Saturday's issue on the reprehensible practice, which has of late become so common in this country, of adulteration of food and other articles of commerce. This and other dishonest practices were unknown in the trade of this country when it was self-governed, as is testified to by almost all historians of ancient and medieval India. For this new vice, we have to thank the western spirit of competition and the undermining of our faith in our traditions wrought by the denationalising educational system and the mischievous activities of the Missionary."

Commissions for Indians.

New India, Madras, Aug. 24th, 191

11. *New India*, of the 24th August, states:—"The decision of the Government to grant commissions in the army to Indians has not evoked any marked enthusiasm in the country. The reform is, of course, welcomed everywhere; but it is regarded more or less in the light of a minor change. The absence of enthusiasm is, however, quite understandable. The repressive policy has created so profound a feeling of resentment and sullenness that any decision short of its reversal is not likely to create popular enthusiasm. . . The demand of the people of India is simple and clear. The colour of the skin shall be no bar to promotion in the army. The military training colleges shall be as freely open to Indians as they are to non-Indians; and the officers, after training, shall be placed on the same footing. Is it the desire of the Government to concede that demand, or do they merely propose to promote a few select Indians as the necessities of the time require?"

VERNACULAR PAPERS.

I.—Foreign Politics.

MAHAVIKATADUTAN, Madras, Aug. 18th, 1917.

The prospect of peace.

12. The *Mahavikatadutan*, of the 18th August, reproduces from the *Swadesamitran* of the 2nd idem a Tamil version of a communication appearing in the *Commonweal* on the problems connected with the conclusion of peace referred to in paragraph 14 of Report No. 32 of 1917.

SAMPAD ABHYUDAYA, Mysore, Aug. 21st, 1917.

The prospect of peace.

The *Sampad Abhyudaya*, of the 21st August, writes:—"When will the war end?" This is a question which is being asked in all quarters of the globe. Under the present circumstances there is no near prospect of peace. Both parties are as irate as ever. The Kaiser is expressing the deepest contempt for America and even boasts that he will punish her for her intervention. The Allies are urging that he should be kept under due restraint. The Kaiser is using every possible artifice for bringing about peace. He is organising peace conferences and is trying to bring about differences between the Government and the people in various countries, so that the allies may ask for peace of their own accord. The Germans are at the root of the Stockholm Conference. That is why the allies have refused to issue passports to those who wish to attend this conference. It is, therefore, likely that Germany is fearing defeat. The fact that so many neutrals are one after another joining the Allies makes it evident that the German enormities are coming home to their minds. America joined the Allies after remaining neutral for two years and a half. Brazil, too, joined lately. Portugal has joined them and begun to fight. Even China who cannot control her own people has declared war against Germany. Japan is helping with her transport of troops. All this goes to show that the Kaiser and his military officers are not equal to the occasion. Swaggering can never achieve what tact can. From the provoking manner in which the Kaiser derides America, it is easy to see that whatever other powers and resources Germany may have, they are woefully lacking in statesmanship and diplomacy. It is generally believed, and we think rightly enough, that the trend of all these events forbodes evil to the enemy.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

Peace proposals.

The *Andhrapatrika*, of the 17th August, says with reference to Pope's peace proposals:—It is not proper to agree to a peace when there are indications of victory. That has to be considered when the Germans publish their terms. It is to be believed that the Allies will in the meanwhile do their duty and will not leave off fighting till the independence of small States is re-established.

ANDHRAPATRIKA, Madras, Aug. 21st, 1917.

The *Andhrapatrika*, of the 21st August, says:—The tricks played by the Germans to enter into peace have not succeeded. The Russians did not accept the peace proposals of the Pope. . . It is not honourable to enter into peace with the dishonest Germans. The war must be prosecuted till the militarism of the Germans is put down and they are completely conquered. Only when the independence of small States is plainly re-established. the English will have fulfilled their vow. The war situation shows that such an event is fast approaching.

ANDHRAPRAKASIKA, Madras, Aug. 18th, 1917.

The end of war.

13. The *Andhraprakasika*, of the 18th August, says:—From the utterances of Mr. Lloyd George, it will appear that this terrible war will end by this year. Will the prophecy that the terrible European war will draw to a close with the great battle at Flanders prove to be true?

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

The mischief played by submarines.

14. The *Kistnapatrika*, of the 18th August, writes:—"A London correspondent to the *New York Times* has written a strange article on the subject. This article caused extraordinary agitation in America. The *New York Times*

writes that the correspondent's statement that ships belonging to the Allies of a total tonnage of 1,600,000 are sinking every month may be wrong, and that the figure may be 600,000. In his second letter, the correspondent emphatically asserts that ships of a total tonnage of 600,000 are being lost by the British themselves and that the total tonnage of all the ships lost by the Allies comes to 750,000 per month. It is certain that the mischief done by submarines is causing considerable loss in this war. The Allies can do nothing more than to build ships greater in number than those lost by them. It cannot be said that the submarines can cause equally great loss in future. The means for destroying submarines has been invented. The Allies have invented a machine which can make the sound, made in water at a distance of 3 or 4 miles, audible. With its help the existence of a submarine can be found out even when it is at a distance and there are contrivances to destroy it.

II.—Home Administration.

(b) Courts.

The Madras High Court.

HINDU NESAN, Madras, Aug. 16th, 1917.

15. Referring to the increase of the number of permanent Judges in this High Court from eight to ten, the *Hindu Nesan*, of the 15th August, remarks that though this increase may apparently look an advantage to the Indians, it is practically a disadvantage especially to the vakils, inasmuch as, according to the rule that a third of the Judges should be barristers and a third again civilians, only two seats will be available to the vakils. Adverting to the existing personnel of the High Court, it observes that, excluding the barrister and the Civilian Judges, there remain only Messrs. Sadasiva Ayyar and Seshagiri Ayyar and that, as the former of these is one who has come up from the regular line, the latter is the only vakil Judge on this bench, and expresses its surprise at the anomaly of only one seat being occupied by a vakil in a bench of ten Judges.

A circular by a District Judge.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

16. Adverting to the resolution passed by the Guntūr Vakils' Association protesting against the conduct of Mr. K. Srinivasa Rao, the District Judge of Guntur, in issuing a circular to the Sub-Judges and District Munsifs to report the names of the vakils who are members of Home Rule Leagues, the *Swadesamitran*, of the 18th August, asks whether Sub-Judges and District Munsifs are officers of the secret police, and is at a loss to understand how the District Judge too came to have this function.

The District Judge of Guntūr.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

Referring to the circular of the District Judge of Guntūr calling for a list of pleaders taking part in the Home Rule and the *Swadeshi* movement, the *Andhrapatrika*, of the 17th August, says :—There is a different department altogether to find out the political views of pleaders. That the District Judge should try to discharge the duties of that department will give room for unnecessary agitation, and will also affect the independence of the pleaders. . . We therefore hope that the District Judge will not give room for such agitation, but will attend to the discharge of his own duties.

District Judge of Guntūr.

DESABHIMANI, Guntūr, Aug. 19th, 1917.

Desabhimani, of the 19th August, writes that in a meeting of the Guntūr Bar Association as well as in that of the Home Rule League, resolutions were passed condemning the instructions said to have been issued by Mr G. K. Srinivasa Rao, District Judge of Guntūr, to the Sub-Judges and the District Munsifs in the district to report to him the names of those pleaders that take part in the Home Rule and swadesi agitation and remarks as follows:—We are surprised at the change that has come over Mr. Srinivasa Rao, who, before entering into Government service, was working on the side of the people. We know of people who while in service are quiet and, on retirement, join the people and work for them, but this is a rare case of perversity. Prior to his becoming a sub-judge he was working for the people and through their support he became a Legislative Council Member and was therefore able to enter the Government service. This is just like a person kicking away, with his left leg, the ladder by which he has risen.

(d) Education.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

The methods of education.

17. The *Andhrapatrika*, of the 16th August, reports Mr. Ernest Wood to have said :—Aristotle said that love of learning is natural to every man, and that there is no use oppressing his mind. But at present, it is plain that the minds of pupils are so oppressed by giving them education that is unnecessary for life. The result is that their enthusiasm and originality are lost. They pass examinations and entertain great expectations, but the methods of education are an obstruction to their progress. They have no individuality and are unfit for anything but serving as clerks. For this evil, the methods of education adopted in schools are responsible.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Use of exercise books in schools.

18. Referring to a circular issued by the Director of Public Instruction, Mr. C F. DeLaFosse, asking the Inspectors of Schools to explain to the teachers that in view of the enormous increase in the price of paper, they should take care not to make heavy or unreasonable demands on school children in regard to their exercise books and that they should aim at every possible economy in this direction, the *Swadesabhimani*, of the 17th August, says that this very complaint from a correspondent had been published in its columns sometime ago, and urges that in the Madras Presidency, too, the Director of Public Instruction should issue similar instructions to the Inspectors of Schools

QAUMI REPORT, Madras, Aug. 16th, 1917.

A rough note on commercial education.

19. The *Qaumi Report*, of the 16th August, writes :—A glance at the balance sheet of our commercial education reveals the fact that, although national importance is not entirely bankrupt, it is in a parlous condition. Facts show that the loss is great and involved, and it is feared that this will be very detrimental to future progress and success.

The Government is spending large sums of money on the Madrasah-i-Azam. It is generally believed that the Madrasah is a magnificent Muslim educational centre. Results, however, prove that it has not yet been able to attain even the standard of certain Hindu schools.

The Hindu High School is a living memorial of the wisdom of self-respect and spirit of the Hindus, and simply with the help of the ordinary Grant-in-aid, given by the Government, it is becoming renowned for its education.

Although the Madrasah is purely a Government institution, its students have not, generally speaking, been able to excel the pupils of the Hindu High School. What is the explanation? There is no committee here to be blamed nor is there any native official responsible. The Madrasah is supervised by a capable European officer. Whatever defect there be in the system may be attributed to the fate of the Muslims their real enemy.

The fate of the Muslims is their enemy not only in the Madrasah-i-Azam and the Madrasah-i-Islamia, but also in the Alighar College where the colour of the sky is changing.

Many people blame the Madrasah-i-Islamia, for the result that only one of its students was successful at the last final examination. In the history of the Harris High School and the Madrasah-i-Azam there are, however, many such examples, and every one enquires whether the community derives any practical benefit from the money spent on these institutions, but the rough note on our commercial education proves we are suffering losses everywhere.

(e) Local and Municipal.

DESABHIMANI, Cuddalore, Aug. 11th, 1917.

Chidambaram Municipality.

20. Referring to the report on the administration of the Chidambaram Municipality for the year 1916–17, the *Desabhimani*, of the 11th August, has the following in English :—"Adverting to the side of expenditure incurred by the municipality, the amount spent by the municipality during the year under review was Rs. 61,104-12-1, which is less than the revised budget estimate of Rs. 70,970. That the municipality was found unable to utilize in full the amount allotted in its revised budget cannot at all events be considered as a sign of efficiency, and it is all the more painful to see that the Provincial grants made by the Government with the best of intentions are allowed to remain unspent during the year. It does not certainly

A correspondent writes to the *Hindu Nesan* of the 13th August a long article on this subject wherein he makes references to the loyalty of the Indians and the help rendered by them for the war, to the poverty of India, to the hardship caused by the Arms Act, to the enormous expenditure incurred on account of the exodus of the Government to the hills and to the protest made by the zamindars against the grant of Home Rule for India. In this article the following observations occur:—At this anxious juncture, we are even threatened. Can the Government think of teasing the people who conduct lawful discussions, or can the Police come forward to suppress the excitement caused in the minds of the people? How are the Police justified in prohibiting the public meeting which was proposed to be held at Arni? Had sufficient reason been found by the Government for directing the Police to interfere with this meeting? It will, indeed, be good if the authorities exercise their powers without causing provocation to the people. It is the duty of the authorities to lend their ears to the reasonable arguments adduced by the public and to do justice. The Police are really intended to be an agency for preventing crimes like murder and theft and helping towards the administration of justice in the country. How can such an agency be directed against law-abiding and peaceful people? It is the duty of the Government, therefore, to protect the freedom of the people from any interference on the part of the Police and this will indicate the greatness of the British rule. The people of this Presidency are known for their peaceful nature and their moderate views. It will be wise on the part of statesmen to pay proper attention to the objects and ideals of such people. If the Government begin to wound the feelings of innocent people, it will only affect the confidence they have in the Government.

The present situation.

HINDU NESAN, Madras, Aug. 13th, 1917.

In a leader under this heading, the *Lokopakari*, of the 20th August, refers to the present ruffled state of the political atmosphere of India caused by the repressive policy adopted by the Government and while expressing the hope on one hand that the authorities will realise the seriousness of the situation, as it looks as if the feeling of discontent now prevalent among the people will lead to their adoption of passive resistance, advises the people also not to worry the rulers during this stressful period of war for the fulfilment of their (people's) aspirations.

The present situation.

LOKOPAKARI, Madras, Aug. 20th, 1917.

Under this heading the *Desabhimani*, of the 19th August, reproduces from the *Andhrapatrika* the speech delivered by Syed Vazir Hussain in the meeting held at Chinabagh, Bombay, in which he praised Mrs. Besant and her work, and declared that the repressive measures adopted by the Government would throw the 330 millions of India into despair.

The present political situation.

DESABHIMANI, Guntur, Aug. 19th, 1917.

23. In criticising in detail a communication addressed to the press by Mr. C. V. Venkataramana Ayyangar, the Secretary to the Reception Committee of the Fourth Coimbatore District Conference, condemning the action of the organizers of the Non-Brahman Conference and their attitude towards Home Rule, the *Dravidan*, of the 13th August, observes:—None of us (non-Brahmans) should attend the conference convened by the Brahmans, who defraud us under the guise of friendship and, with sweet words but a wicked heart and with a smiling face, serve their own interests. They may merely make a promise to help us. When reforms are sanctioned, their words will become useless as far as the progress of our people is concerned and we will have to repent then. We have known their conduct well for several centuries, and so we are not satisfied with them. They will allure us in many ways. They will cry aloud that they will give us every advantage. They will entreat us by a winning smile and kind words to attend their conference. They will fall at our feet till their business is finished. As soon as that is done, they will begin to ride over us. All these Brahman Conferences are only got up by some vakils. The Government never care for the cry of these people; for they know the real secret. But they are ready to redress our grievances. There is not an iota of truth in the words of these Brahmans. If we believe in them, we will be completely ruined. Let us swear that we will attend only that conference which is held for our own benefit. O Dravidians! Do not yield to the deceptive efforts of the Brahmans.

A warning to the Dravidians.

DRAVIDAN, Madras, Aug. 13th, 1917.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

24. The *Swadesamitran*, of the 14th August, publishes in Tamil the speech delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar on the occasion of the celebration of the first anniversary of this League on the 8th idem. The speech appears in full in the *Hindu* of the 9th August 1917.

Home Rule League, Negapatam.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

25. The *Swadesamitran*, of the 14th August, publishes in Tamil the substance of the Home Rule Manifesto issued by this League, which appears in extenso in *New India* of the same date.

The Allahabad Home Rule League.

SWADESAMITRAN, Madras, Aug. 15th, 1917.

26. The *Swadesamitran*, of the 15th August, reproduces in Tamil a letter from the Secretaries of the Madras Provincial Congress Committee communicating the resolutions passed by the committee at their meeting held on the 13th and 14th idem to consider the advisability of adopting the method of passive resistance as a protest against the present repressive measures of Government. This letter appears in the *Hindu* of the 15th August 1917.

Passive resistance.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

The *Swadesamitran*, of the 16th August, also reproduces the substance of a speech delivered by Mr. Prakyajibhai under the auspices of the Bombay Home Rule League on this subject, in which he is reported to have stated as follows:—The time has come for the Indians to adopt the method of passive resistance in India alone. India is now fighting on the side of the empire for the sake of liberty and independence. Such being the case, it is incongruous that there should be no liberty or independence in India. We ask for Home Rule. If the bureaucrats silence us by means of repressive measures, we will adopt the method of passive resistance. Our aspiration for Home Rule is a legitimate one, and no contrivance can draw the Indians away from this.

Passive resistance.

HINDU NESAN, Madras, Aug. 16th, 1917.

Referring to the unwillingness of the Bombay Congress Committee to commit itself to any definite opinion regarding the feasibility of adopting the method of passive resistance and the readiness with which the Madras Congress Committee has advocated its adoption, the *Hindu Nesan*, of the 16th August, says:—Pondering over the affair deeply, India cannot be compared to South Africa in all respects. In South Africa all the Indians stood as one against the whites. But in India, all the people cannot follow a certain method together, as there is not that national tie and a feeling of brotherhood among them, which existed among the Indians of South Africa. Excesses under the pretext of passive resistance may not be wise in the present condition of the country. It is not that we do not approve of the method as such, but we deprecate the commission of excesses in the name of passive resistance.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

The *Dravida Patrika*, of the 15th August, explains passive resistance to be a salutary principle of not submitting to anything which appears to be untrue or unjust and quoting eminent names in foreign history and ancient Indian lore, such as Leo Tolstoy in Russia and *Prahlada* in India, as having acted on this principle successfully for obtaining a recognition of just rights and the preservation of truth, and dwelling at length upon how this method helped the Indians in South Africa to achieve their object, says:—As this method was till now followed outside India, our officials never expressed themselves against it. If, however, it is adopted in the very country, where they exercise sway, we cannot say now how they will view it. There is reason to believe that they will probably be only against it. Still we do not think that the benign Government will keep quiet, without evincing any anxiety, until matters reach this pass. As the mischief that may result by ignoring this for some time longer will be immense, we hope the Government will satisfy the aspiration of the Indians for liberty.

Passive resistance.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

The *Andhrapatrika*, of the 15th August, gives a Telugu version of the resolution passed by the Madras Congress Committee regarding the adoption of the policy of passive resistance.

Passive resistance.

Referring to a resolution passed at a recent meeting of the Bombay Provincial Congress Committee that the views of the various Congress Committees should be ascertained in regard to the adoption of the principle of passive resistance as a protest against the internment of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 20th August, writes :—Instead of inviting the views of the committees in this manner it seems to us that a better plan would be to defer the question till December, so that it may be widely discussed by the public both in the press and at the annual meeting of the National Congress. We have now a new Secretary of State who is by no means an autocrat. Besides the various Congress Committees and other public bodies have sent cablegrams to the Ministers in England protesting against the internments. The British Government and the Government of India have been fully afforded opportunities of mending their policy. It is never good to be impulsive. We should always bear in mind that nothing succeeds like patience. The British Government is the home, as it were, of democracy. The present autocratic methods will soon see their end. We must, therefore, caution all Indians against hasty and impulsive action.

Passive resistance.

SAMPAD ABHYUDAYA, Mysore, Aug. 20th, 1917.

27. Quoting the substance of a letter said to have been written by Mr. Gandhi to the *Indian Opinion* of South Africa, in which he dwells upon the advantages of passive resistance as a means of bringing home to the authorities the injustice of their ways, the *Swadesamitran*, of the 15th August, writes :—Though the news received by us every day makes it apparent that the political atmosphere of the country is being ruffled in many ways, the movement that is now on foot demonstrates definiteness of purpose on the part of the people; for our leaders and the public have not wavered in the least in condemning the repressive policy of the Government incessantly. Not only this. The increase of repression on the part of the authorites has led to the proposal of the adoption of passive resistance as a means of altering the policy of repression. The definite opinion already expressed by a number of Provincial Congress Committees supporting the adoption of the method of passive resistance and suggesting that it may be done immediately, shows the change that is taking place in the attitude of the people on account of repressive measures, and it is necessary that the authorities should note this. If they do not do so, they will have to take the whole responsibility for the results that may follow. Our people and the leaders have been well known for the two qualities of patience and peacefulness. As these two qualities are essential in adopting the method of passive resistance, we do not think that the people need have any anxieties about adopting this method, and we hope that the people of this Presidency especially, whose determination as passive resisters in South Africa has been well described by Mr. Polak, will not hestitate in the least to take to it, if necessity arises. In this connection we would like to invite the attention of the bureaucrats to one point. The duty of preventing the spreading of an impression in the minds of the people that redress of grievances cannot be obtained by the usual means rests solely on them. How can their having recourse to repressive measures one after another be compatible with this duty of theirs? What is the use of merely repeating the statement often that there should be no agitation during this stressful period of the war? If the bureaucrats hastily and impatiently impose restrictions and resort to serve measures which may lead to agitation and say that agitation should not be indulged in, how can this be possible? Will they not realise the true condition of the country at least now and without attempting vainly to delay or obstruct the fulfilment of the ideas of Home Rule, which stand a sure chance of being accomplished, come forward to satisfy sincerely the aspirations of the Indians in a spirit of sympathy, which alone can secure the permanent welfare of the Empire?

Our political condition and passive resistance.

SWADESAMITRAN, Madras, Aug. 15th, 1917.

The *Dravidan*, of the 17th August, reproduces in Tamil the gist of the comments made on this subject by *Justice* in its leader of the 16th idem.

The progress of passive resisters.

DRAVIDAN, Madras, Aug. 17th, 1917.

28. In reproducing the substance of the communication addressed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Hindu* of the 15th August, regarding the notice served upon him by the District Superintendent of Police, Tanjore, forbidding any public assembly or procession in the

The power of preventing processions and meetings.

SWADESAMITRAN, Madras, Aug. 15th, 1917.

streets of Kumbakōnam on the 16th idem except under a special license, the *Swadesamitran*, of the 15th August, observes:—Ever since repressive administration came into vogue here, we have often been hearing of the Police prohibiting processions and meetings, and as the Police are using their powers in this matter rather freely, it has become necessary to discuss whether they are acting within their powers in doing so. Section 31 of the Police Act, read with the two previous sections, makes it clear that the Superintendent of Police can insist upon an individual, who is to convene a meeting or is about to conduct a procession, taking out a license for the same, if he is satisfied that the said meeting or procession will disturb the public peace and the District Magistrate also agrees in his view. This is one fact to be noted. The Act goes on to say that the Superintendent may grant a license subject to certain conditions which are specified. Read with the context, the word 'may' has to be construed as 'shall'. Therefore, the Superintendent has no power to refuse a license, but has power only to specify the conditions subject to which a meeting or a procession shall be conducted. Even this power rests only with the District or Assistant Superintendent of Police and the Police officials below them in rank have it not. Then, again, the Act seems to have contemplated only the taking of precautions against the disturbance of public peace or obstruction to traffic, but not an interference with the liberty of the public. Therefore, the orders issued by the authorities should be only such as help the accomplishment of the above subject. The authorities may impose conditions such as that a procession should go on a particular side of the road or that it should not stop in any place; but they have no power to say that there should be no procession connected with Home Rule, theosophy or Annie Besant. The power of the Police has reference only to the manner in which a procession is conducted, but not to the attitude of the people taking part in it. Mrs. Besant, theosophy and Home Rule may be unpalatable subjects to some officials, but this will not justify their interfering with the liberty of the people. For the followers of a certain ideal to conduct a procession with their own flag is a western habit, and it is deemed to be a right of the people. It is not British policy to try to prevent our following a British practice. Considering the position of the Hon'ble Mr. V. K. Ramanuja Achariyar and the fact that the procession conducted by him last month went off very smoothly, an impression is bound to be created in the minds of the people that the real motive of the authorities in prohibiting a procession is not a suspicion that it would lead to a disturbance of the public peace, but the idea of suppressing the Home Rule movement. Mr. Chamberlain observed in Parliament that there was no objection whatever to constitutional agitation, and that objection was taken by the Government only to dangerous methods. What was the danger that was apprehended at Kumbakōnam?

DESABHIMANI, Cuddalore, Aug. 11th, 1917.

The health of Mrs. Besant.

29. The *Desabhimani*, of the 11th August, reproduces in its Tamil columns the letter written by Mr. Jinarajadasa to the editor of the *Hindu* about the health of Mrs. Besant and the comments thereon of the *Swadesamitran* of the 4th idem, abstracted in paragraph 50 of Report No. 32 of 1917.

MAHAVIKATA, DUTAN, Madras, Aug. 18th, 1917.

Mrs. Besant's health.

The *Mahavikata Dutan*, of the 18th August, reproduces a portion of the comments of the *Swadesamitran* of the 13th idem on this subject which are abstracted in paragraph 59 of report No. 33 of 1917.

DESAMATA, Rajahmundry, Aug. 15th, 1917.

Mrs. Besant's health.

The *Desamata*, of the 15th August, publishes in Telugu the words of the Hon'ble Mr. Mazharul Haque, regarding the health of Mrs. Besant, already noted on page 2196 of the weekly report.

DRAVIDAN, Madras, Aug. 15th, 1917.

Brahmans and non-Brahmans.

30. In the course of a communication appearing in the *Dravidan* of the 15th August from the pen of a correspondent, in which he condemns the habit of the non-Brahmans of presenting money and articles to Brahmans on festive and funeral occasions, the following observations about the Brahmans occur:—The Dravidians in this country have for long been conducting their festive and funeral occasions only with the aid of the Aryan caste Brahmans. The reason for this is nothing but the tricks played by the latter. The Dravidians are innocent people, believing every one, while the caste Brahmans are adepts in the art of deception. Having written the necessary works in Sanskrit to help them in extorting an enormous amount of

money from the Dravidians, they have been cheating the latter, who have become a victim to their deception. The caste Brahmans do not know anything of the truths in the ancient Tamil works. They conduct the festive and funeral occasions of the Dravidians only with the aid of their own *smiritis* These *smiritis* strongly advocate the distinctions of caste and speak highly of the Brahmans and lowly of the Dravidians. They prescribe one *mantra* for each caste and smell wholly of flesh. The Dravidians should not be allured by their tactics. It is very hard to find out the deception practised by the caste Brahmans under the guide of friendship. They will take up any work provided it yields them a profit without caring whether it is high or low.

Brahmans and non-Brahmans.

DRAVIDAN, Madras, Aug. 17th, 1917.

A correspondent of the *Dravidan*, of the 17th August, characterising the activity of the Home Rulers of Mayavaram as a work of interested Brahmans and comparing their cry for Home Rule to the howling of jackals, questions their motive in getting two non-Brahmans to sign a notice of the local Home Rule League, and makes the following appeal to the Dravidians:—O! Dravidian brethren! Ponder well over the nature of the present-day Brahmans. Who can deny that they have for centuries been ekeing out a livelihood by cheating the non-Brahmans and that they have been doing this even under the British rule? They pretend to help us in obtaining the grace of the Almighty and in expiating our sins and attaining salvation, and have on this pretext made an abode of our temples. They cleverly wrest our property from us, saying that it is for the benefit of our ancestors in the other world and live upon it. Not content with playing these tactics with us, they are now convening public meetings to threaten even the benign English Government. I warn my Dravidian brethren from having anything to do with these meetings.

Another correspondent of the same paper appeals to the Dravidians to give up the habit of getting their festive and funeral occasions conducted only by Brahmans and, realising that befriending a Brahman means a danger to life, to avoid them altogether. Making special reference to the non-Brahman Conference held at Coimbatore, he asks all non-Brahmans to strive for the cause of this conference without becoming a victim to the allurement of the Brahmans.

Lord Islington and his reforms.

DRAVIDAN, Madras, Aug. 15th, 1917.

31. The *Dravidan*, of the 15th August, reproduces the substance of the comments of *Justice* of the 14th August on the scheme, foreshadowed in a speech recently delivered by Lord Islington, of reforms to be introduced in India.

Islington proposals.

SWADESAMITRAN, Madras, Aug. 16th, 1917.

The *Swadesamitran*, of the 16th August, reproduces in Tamil the comments of the *Times of India* on these proposals appearing in the *Hindu* of the 15th idem.

Lord Islington's reforms.

ANDHRAPATRIKA, Madras, Aug. 17th, 1917.

In its leader on the reforms proposed by Lord Islington, the *Andhrapatrika*, of the 17th August, remarks:—Lord Islington has not distinctly stated the relationship that ought to subsist between the Government of India and the Parliament. While the Indians have been urging that the India Council is unnecessary, Lord Islington has not expressed his view about it. . . Provincial autonomy can have no meaning if Provincial Governments do not enjoy independent powers in regard to their income and expenditure. The *Times of India* remarks that Lord Islington has not given any decisive opinion on this point. . . In proportion as the Government changes into a government by the people, the administrative powers of the people should go on increasing. This has not been plainly stated in Lord Islington's proposed scheme of reforms.

Lord Islington on Indian reforms.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

In a lengthy leading article commenting upon Lord Islington's recent speech on the subject of reforms in the Indian administration, the *Swadeshabhimani*, of the 17th August, writes:—Just at a time when the people of India were most keenly watching the political firmament, all their hopes of profuse showers in the shape of administrative reform have been nearly swept away by the recent speech of Lord Islington. . . Lord Islington kept harping

on the dangers of haste. While urging, in very agreeable language, the importance of spreading education and of giving the public a larger share in the administration, he still thinks it impossible to divest the bureaucracy of the powers now centred in its hands and make it responsible to public opinion. This is the key-note of his speech. We are, therefore, constrained to observe that he has wholly ignored the importance of popular opinion which has been urged in the reforms proposed by the memorandum of the 19 members. He did not make the speech in his capacity as Under Secretary of State, but only as a friend of India. Nevertheless since he does hold an exalted position in the India Office, it it is necessary to look deeper into the various observations he made in this speech.

SWADESAMITRAN,
Madras,
Aug. 16th, 1917.

Forfeiture of the security of *New India*.

32. The *Swadesamitran*, of the 16th August, quotes the order served upon the editor of *New India* that the security deposited by him and the copies of *New India* wherever found have been forfeited to His Majesty, on account of certain articles which appeared in that paper and which are of the nature described in section 4 (1) of the Indian Press Act, 1910, and observes:—Though there is nothing strange about the Government of Madras having begun to exercise the inordinate powers conferred upon them under the Indian Press Act, once again in the case of *New India*, some expected that at least, in view of the attitude of the people at present, the Government would devise the necessary means of allaying unnecessary panic. So the present action of the Government has caused them great disappointment No one can say that this will lead to any good either to the country or to the Government. The fact that the very first article published in *New India* after it was purchased by Mr. Telang is one of those condemned by the Government shows that the Government have had an eye upon this paper ever since Mrs. Besant handed it over to the present editor. This is really strange. The aforesaid article was contributed by Mr. Horniman, the editor of the *Bombay Chronicle*, whose capacity and experience in the field of editing is well known. He has been incessantly criticising the measures of the Government in his own paper and no official in Bombay has had occasion to find fault with his articles. But an article contributed by him to *New India* has been declared by this Government to be objectionable. As all the articles now condemned by the Madras Government will soon come up before the High Court and be adjudged upon their merits, we do not now propose to dilate upon this topic now. Our readers can themselves understand what the condition of the editors is at present.

SWADESAMITRAN,
Madras,
Aug. 16th, 1917.

The Home Rule day at Kumbakōnam.

33. The *Swadesamitran*, of the 16th August, appreciates the spirit in which the authorities at Kumbakōnam cancelled their order prohibiting processions and meetings on the 16th instant, the moment they found that their action was not legal and adds that, if the higher officials of the Government, who are above these district officials, are as cool-headed in these matters as the latter, half of the unrest now existing in the country will surely disappear.

HINDU NESAN,
Madras,
Aug. 16th, 1917.

Sir B. Robertson on the present situation.

34. Anent a speech said to have been delivered by Sir B. Robertson, the Chief Commissioner of the Central Provinces, at Amraoti, condemning the political agitation carried on in India now, the *Hindu Nesan*, of the 16th August, takes special exception to his statement that the Indians are unnecessarily agitating in this period of war, without devoting all their attention to the war and, remarking that sufficient arguments cannot be adduced to prove the above statement, says:—It is regrettable indeed that it has not struck the bureaucrats, who accuse the Indians of not devoting their whole attention in the matter of helping the British to win a victory in this war, that they should, for this very purpose, put the Indians on their back and keep them in cheerful spirits. The best policy to be followed by the Government now will be to give up the adoption of repressive measures and make a definite announcement that certain specified benefits will be conferred on India, after the end of the war, and thereby encourage the Indians.

35. The *Swadesamitran*, of the 16th August, writes:—The authorities often criticise the conduct of the Indians in carrying on an agitation, when a serious war is being waged, without attending to the requirements of the war. As the Provincial heads here seem to be forgetful of the help rendered by India in this war, it is necessary that they should read the details given by Lord Hardinge in this matter, in speaking on the report of the Mesopotamia Commission. As for the cause of the present agitation, it will become clear, if the speech of Pandit Mothi Lal Nehru, as the President of the United Provinces Congress held recently at Lucknow. There cannot be any one now who thinks that a Government can become an efficient Government, if it has secured the protection of the life and property of its subjects. The present-day opinion is that the rule of the people is the best rule. It is in pursuance of this opinion that the Government arranged for the people to have a voice in the administration of this country. When the people, finding that their voice was not heard, began to complain about it, there came the war and the Government wanted to bestow all attention upon the war and to avoid all controversies. The people consented to this. We immediately sent our men and materials to Europe and they rendered timely assistance to the allied armies in France. The result was that the British statesmen and Generals applauded our loyalty and valour and claimed us as equal sharers in the Empire. We were greatly gratified. At this juncture was introduced the United Provinces Municipal Bill, which tended to create a split between the Hindus and the Muhammadans. The Government were advised by popular leaders that the consideration of the Bill should be postponed, but they would not yield and what happened subsequently is known to all of us. On whom did the blame lie? Almost, at the same time, the Government of India wanted to introduce the Defence of India Act. In spite of the fact that it tended to take away the liberty of the people, the popular leaders gave their consent to it, in view of the emergency caused by the war. Immediately began the internments under the Act in the different provinces, the demanding of security from *New India* and the subsequent forfeiture thereof and various other repressive measures. When the authorities were doing all this, what did the people do? Nineteen representatives in the Imperial Legislative Council drafted a memorandum of the reforms to be introduced, for extending our privileges, and prayed that they might be given effect to. This provoked the officials and further repressive measures followed. We are at a loss to understand the necessity for this repressive policy. For aught we know, the people are agitating by constitutional means for the grant of certain privileges. We believe that, if our voice prevails in the Government, it will be conducted better. We do not deny the benefits conferred by the British Government. We say that they are not enough. Our contention is that because we have progressed, we have become fit for greater privileges. Efforts are being made in England and the Colonies to introduce reforms in various directions. Even while the war is going on, the Government in England are considering about various reforms. Can she, on that account, be said to be indifferent to the war? The Government of India, too, have been considering about reforms and have sent up a communication on this subject to the Secretary of State for India and the latter is considering about it. What if we are told what his views are? Are we not the people to be affected by these views? If these things are pondered over, the cause of the agitation having gained strength will become clear.

What is the cause of this agitation?

SWADESAMITRAN, Madras, Aug. 16th, 1917.

36. Adverting to the communication addressed to the press by Professor Ramamurti about his efforts for obtaining permission to enlist volunteers have ended in nothing, the *Dravida Patrika*, of the 15th August, says that the men chosen by Ramamurti are bound to be far superior to many soldiers in the matter of height, education and wealth, and that it cannot, therefore, understand the reason why the Government failed to give a proper reply to his letters, if they really wanted that Indians should be enlisted as volunteers.

Indian volunteers.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

37. In the course of a leader under this heading, the *Dravida Patrika*, of the 15th August, describes self-government to be a natural feature of modern civilisation and the efforts to obtain it a characteristic trait of every wise man and, tracing the

Swaraj.

DRAVIDA PATRIKA, Madras, Aug. 15th, 1917.

development of the idea of acquiring *swaraj* for India from the time it was avowed openly as the ideal of the Indians in the Congress of 1906 until it became implanted firmly in the Indian mind owing to the efforts of Mrs. Besant, to whose love for India the paper pays a glowing tribute, observes:—This idea has now spread from Cape Comorin to the Himalayas. The number of Indians, who have now come forward to work for improving the condition of this country, is growing immensely. The cry of Home Rule rends the air and even women have begun to chant it as a *mantra*. The Indians, who have now become united in their ideal, do not in the least mind the impediments and difficulties in their way. Wholehearted service for the country is deemed to be an excellent object of life. Going to jail is considered to be an invaluable service rendered to the country. The desire is growing that one's life should be purified by one serving the country, even at the risk of having to suffer severe punishments. Union among Indians has become an accomplished fact. Under these circumstances the goal of the Indians is sure to be reached. Mrs. Besant has conferred several mighty benefits on India. But the spectacle of her striving for Indian *swaraj* is the best of these and is a heart-rending one. It has resulted in this excellent English lady losing her wealth and liberty and suffering in her old age. She has by this service laid the thirty crores of Indians under a deep debt of gratitude. There is only one way in which we can repay that debt to some extent at least, and that is to follow her example. May all the Aryan patriots take this to heart and act up to it! Service of the country is an excellent object of human life and the names of those who render it will become famous in the history of the world. Such a name cannot be easily acquired by every one. It is only very rarely that opportunities for acquiring it occur in the history of the world, and those who let lose such opportunities should be deemed to be really unfortunate men.

The same paper refers to the grant of Home Rule to the Indians in the Portugese India, and observes that the authorities here are saying that the people in British India are unfit for Home Rule and that they should give up their aspiring for it.

DRAVIDAN, Madras, Aug. 16th, 1917.

India and Home Rule.

38. The *Dravidan*, of the 16th August, writes:—Batches of Poona Brahmans are coming here from Bombay to teach political matters to the people of this Presidency. Are not the people here ashamed of themselves on seeing this? Just like the adage that cattle which do not sell where they are, have a high value set on them in another place, these Brahmans, who are non-entities in Bombay go here and brag that they are going to instruct the people of this Presidency in political matters and give an impetus to the development of *swadeshism*. What to say of the Brahmans of Madras, who hail young men from Poona, who, being incapable of completing their collegiate course and graduating have come here under the false guise of patriotism, as their leaders without bestowing any thought on their capacity, antecedents, age and worldly experience. It is really regrettable that our country-men should be allured by three or four non-entities, who have no idea of this Province, when elderly people here are sacrificing their all for the advancement of this Province. The childish pranks of these persons cannot but be harmful to us in the future. These wiseacres who could not improve their own Provinces have come here to improve others and they pretend that they are the only patriots. What doubt is there that all this pretence is but one of the mischievous traits of the 20th century.

The same paper refers to a speech delivered by Eardley Norton at Coimbatore in which he is reported to have condemned the present agitation for Home Rule on the ground that the very term "Home Rule" is so very unpalatable to the Englishmen that they would not be inclined to look behind it and attend to any request that may be made and, remarking that Mr. Norton has a far keener intellect and greater experience of and love for Indians than Mr. Arundale and others, appeals to the Dravidians to act upon the advice of Mr. Norton and refrain from pressing the British Government for Home Rule at this particular juncture.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

India and Home Rule.

The *Swadesamitran*, of the 17th August, reproduces in Tamil extracts from a lecture said to have been delivered by Sir Rabindranath Tagore at Calcutta, a running

summary of which is quoted in the *Hindu* of the same date from the *Bengalee* and in which he pleads for the speedy grant of Home Rule to India, refuting the arguments of those who are against it.

The Home Rule propaganda.

SAMPAD ABHYUDAYA, Mysore, Aug. 18th, 1917.

Referring to the meeting of the All-India Congress Committee and the Moslem League recently held at Bombay to protest against the internment of Mrs. Besant, etc., and the prohibition of the meeting proposed to be held in the Calcutta Town Hall and to the memorial submitted to His Excellency the Viceroy by certain popular leaders in Bengal urging the release of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 18th August, writes:—It was resolved to put off the question of passive resistance until the result of the memorial was ascertained. All this goes to show that a crisis is likely to arise here too as in Europe. A large number of people seem to think it better not to live at all than live without liberty. The British are pre-eminently a democratic race. Their main glory consists in warding off autocracy wherever it may be found. The Indians are loyal to England in mind, word and deed. They are sacrificing their life and all in the service of the empire. Although the autocratic officials might be opposed to Home Rule, the British people, the British aristocracy and the British Parliament would never hesitate to reward our loyalty in an adequate manner. Some people, therefore, argue whether it would not be expedient to defer all agitation in regard to Home Rule, until the present European crisis is past. Others say that if even at that time the autocratic officials prove all-powerful and defeat our aim, we may appeal to the British public, and if that appeal too fails, we may resort to passive resistance. Others, still, affirm that if the present opportunity is lost, Home Rule might never come. The Government of India would, therefore, do well to set these speculations at rest by giving expression to their views in regard to these popular demands.

The internment of Mrs. Besant and her colleagues.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

39. The *Swadesamitran*, of the 17th August, publishes the proceedings of the meetings held in different places in the city and in Chingleput, Madanapalle, Kumbakonam, Masulipatam and Tanjore to celebrate the day on which Mrs. Besant and her colleagues were interned, at which resolutions were passed condemning the action of the Government in this case and praying for the release of the interned.

Referring to these meetings again in a leaderette, the same paper observes:—Public feeling has not only become strong in this matter but is also spreading, not in the city alone but even in the rural parts. If, in accordance with the British system of Government, the Government here attach an importance to public feeling, they are bound to release all the interned, without the least delay. The authorities often say that some people misrepresent the objects and action of the Government to the people. It is quite clear that the repressive policy of the Government is proving more harmful to them than even the misrepresentation of some, if true. The people naturally ask why, if any one has committed an offence, it should not be proved and the offender punished. As the Government intern people, without doing this, an impression is created that innocent people are made to suffer. It is not wise statesmanship to allow such an impression to be created in the minds of the people. The idea that there is no use in complaining is also growing strong. In every meeting held by the people, several arguments are adduced and some resolutions passed. Every one of these resolutions should be regarded by the Government as a petition submitted to them. As they receive all these resolutions and keep quiet, the people come to the conclusion that nothing can be done hereafter by words and that they can convince the Government of their condition only by means of deeds and are ready to adopt the method of passive resistance. Once this is begun, it may spread like wild fire. A people, who are accustomed to treat happiness and misery alike, will not hesitate to undergo some bodily suffering for the sake of a principle. The Commissioner of Police, who was present at the meeting in the Gokhale Hall yesterday, will have formed an idea of the strength of mind of those assembled there. We hope that he would at least intimate to the Government what he saw in person and convince them that this flood cannot be checked by a dam.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The internment of Mrs. Besant and her colleagues.

The *Swadesamitran*, of the 18th August, publishes in Tamil the proceedings of the public meetings held on the 16th idem at Ootacamund, Dindigul, Madura and Coimbatore to celebrate the internment day and to protest against the internment orders. The proceedings of the meeting at Ootacamund appears in the *Hindu* of the 18th idem and those of the rest in the *Hindu* of the 20th idem. The adoption of the policy of passive resistance was advocated in the meetings held at Ootacamund and Coimbatore.

SWADESAMITRAN AND HINDU NESAN, Madras, Aug. 18th, 1917.

The *Swadesamitran*, and the *Hindu Nesan*, of the 18th August, publish, as reported by correspondents, the proceedings of a public meeting held at Kumbakōnam on the 16th idem for the same purpose which is referred to in the *Hindu* of the 17th idem.

KERALA SANCHARI, Calicut, Aug. 8th, 1917.

The three interned.

In an article under the heading "the three interned", * the *Kerala Sanchari*, of the 8th August, writes:—The protest meetings held in various parts of the country show that the internment has created great unrest in India. Mrs. Besant is now seventy years of age, and her actions show that she is intensely loyal to the crown. Though some of her speeches and her writings in *New India* were at times intemperate in tone, the opinion that neither Mrs. Besant nor her associates have committed any such offence as deserves internment is gaining ground day by day. Her speeches and publications have caused no disturbance in any part of India, and there is no reason to think that any disturbance will take place. It is, therefore, a great hardship that the Defence of India Act should have been put in motion against her. It is regrettable that the internment has seriously affected her health. It should be considered that the power of the Government is a divine power, and that there is no other power to match it. The Government should not therefore abuse that power. While the internment has been productive of no good, it has, on the contrary, increased the agitation and unrest in the country. The British Government have set at liberty even the Irish rebels. It is, therefore, high time that the Government should lend a sympathetic ear to the opinion and the prayers of the people of India, and should at once liberate Mrs. Besant, who was carrying on a constitutional agitation for the grant of self-government to India under the British Rule.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

Mr. Gokhale's scheme of reforms.

40. The *Swadesamitran*, of the 17th August, reproduces in Tamil the substance of a scheme prepared by the late Mr. Gokhale for the reforms to be introduced in India and left in charge of His Highness the Aga Khan, who has published it now deeming this to be the most suitable juncture for such publication and a telegraphic summary of which appears in the *Hindu* of the same date, and observes:—Comparing this scheme of Mr. Gokhale with that prepared by our political bodies and members of Legislative Councils, it will be seen that they agree in substance. Though there is a difference in one or two points, this will not affect the main agreement in any material respect. In England our British brethren who living beside the war-fronts suffer much on account of the stress of the war and are engrossed upon gaining the victory therein, statesmen, who have no time to look to the affairs of others in the Empire itself, and even young students, who are not fit by nature to take an interest in the welfare of Indians, are now anxious that political reforms should be introduced in our country soon and the people given Home Rule. At a time when all of them are seriously discussing as to how this object can be fulfilled, those who are mainly affected by this are asked by several officials to refrain from all discussion, give up the political work of explaining to the ordinary people what is meant by reforms and the necessity for the same and to be satisfied with the petty refoms which the all-powerful officials are pleased to grant to us of their own accord. To make us do this, the authorities advise us, warn us, admonish us and have recourse to repressive measures against us. How can the people and the popular leaders deem this to be fair and keep quiet? So, we should, by all constitutional means, make the British Government, who have the ultimate authority over us, understand our grievances and wants and the aspirations

* Received this week.

with which our hearts are throbbing. When His Excellency Lord Pentland severely criticised the Home Rule movement in May last, he said that, if Home Rule meant that the Legislative Council having a majority of elected members should have a control over the Executive Government, those who thought that the Indians would be granted such Home Rule were really dreaming. Three years before now, when on account of the war there have been great changes characterised by a breadth of view and the predominance of the voice of the people, Mr. Gokhale wrote it down definitely that this was no dream and arranged for its being intimated to the British public. Who is the dreamer—Lord Pentland, who has a meagre experience, or Mr. Gokhale, who, having served this country throughout his life successfully, attained a worldwide fame?

Mr. Gokhale's scheme of reforms for India.

The *Swadesamitran*, of the 18th August, reproduces in Tamil the scheme of reforms for India said to have been formulated by the late Mr. Gokhale and the statement made by the Hon'ble Mr. V. S. Srinivasa Sastriyar, which are published in the *Hindu* of the same date. SWADESAMITRAN, Madras, Aug. 18th, 1917.

The *Hindu Nesan*, of the 18th August, quotes in a leaderette some of the views expressed by the Hon'ble Mr. V. S. Srinivasa Sastriyar in connection with the late Mr. Gokhale's scheme of reforms, as published in the *Hindu* of the 18th August 1917. HINDU NESAN, Madras, Aug. 18th, 1917.

Gokhale's scheme of reforms.

The *Andhrapatrika*, of the 18th August, in its leader writes:—The Aga Khan now says that Mr. Gokhale before his death prepared a scheme of reforms which he intended to propose. . . Some critics venture to say that Mr. Gokhale would not have accepted the reforms proposed by the National Congress. If we look into the scheme of reforms now published, it becomes clear that Mr. Gokhale would have concurred with the Indian representatives. There is not much difference between the scheme of reforms proposed by the National Congress and that proposed by him. We shall however give below the two schemes. . . As regards provincial autonomy Mr. Gokhale does in no way differ from the National Congress. . . In Mr. Gokhale's scheme the constitution of the Indian Government was not satisfactorily defined. ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

The National Congress agrees with him in his recommendation to abolish the Council of the Secretary of State for India.

That Mr. Gokhale's scheme should be now published is of great advantage. A way would be open to make it clear that the reforms required by the National Congress are not revolutionary. We believe that these reforms would attract the attention of Mr. Lloyd George, the Prime Minister. In a meeting convened in honour of the ministers of colonial Governments who had come for the Imperial Conference Mr. Lloyd George made the following statement. . . The truths which he expressed seven years ago hold good even today. The future of the British Empire depends upon the genius of Mr. Lloyd George. Will he extend his magnanimity to the Indian aspirations and make the Indians contented?

Mr. Gokhale's scheme of reforms.

The *Andhrapatrika*, of the 18th August, publishes in Telugu a letter written by Hon'ble Mr. V. S. Srinivasa Sastri while forwarding a copy of Mr. Gokhale's scheme of reforms. It contains the following:— . . . Mr. Gokhale wanted to prepare a draft of the scheme of reforms in consultation with Mr. Mehta and the Aga Khan. But as the health of Mr. Gokhale and Mr. Mehta failed even then the three could not at all meet. . . It is, therefore, a rough draft and not a representation of his settled opinion. . . Nor was it his opinion that the Indians are fit only for such reforms. Mr. Gokhale thought that if such a scheme of reforms was published in time by Government, keen agitation might be avoided during the time of war. He prepared the draft of reforms only six months after the commencement of war. By that time the endeavours of the people did not become extensive or perfect. Further, the idea of democracy did not gain such support in the western countries as now. I believe firmly that if Mr. Gokhale wanted to make proposals of reforms on behalf of the people, he would have written them in a broader spirit and in a manner conducive to the progress of ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

the country and to the peace of the Empire. . . Had Mr. Gokhale been living today he would have proposed the very same reforms which the 19 council members and the Congress and Moslem League have proposed.

SWADESAMITRAN, Madras, Aug. 17th, 1917.

The Imperial Legislative Council

41. Adverting to the meeting of this Council to be held at Simla on the 5th September next, the *Swadesamitran*, of the 17th August, observes:—This means that there has been no occasion for the Government and the popular representatives exchanging views for the last five months. We need not point out what important problems have cropped up in the interim and how far the attitude of the people has undergone a change on account of their not having been able to obtain an explanation for what have occurred. It is only on such occasions that every one understands the difference between a responsible and an irresponsible Government. If the Government were a responsible one, would it have made such a delay in allaying the excitement of the people? Even though the Government is an irresponsible one, if the Legislative Council meets often, there will be room for it to understand the trend of popular opinion directly from the popular representatives. It is in view of this that the Hon'ble Pandit Madan Mohan Malavya moved a resolution in March last that the Legislative Council should meet often. However this may be, though permission is not usually given for a large number of resolutions being moved in the Simla session of the Council, we hope that the Government will, in view of the excitement that now exists all over India, give a patient hearing to the suggestions of the popular representatives and behave as they ought to at such a juncture.

KALIYUGA VARTAMANI, Madras, July 28th, 1917.

The plight of a woman that sent all her sons to the front.

42. The *Kaliyuga Vartamani*, of the 28th July, reproduces the comments of the *Swadesamitran*, of the 28th July, on this subject which are abstracted in paragraph 60 of Report No. 31 of 1917.

KALIYUGA VARTAMANI, Madras, July 28th, 1917.

The Johannesburg tram-car tragedy.

43. The *Kaliyuga Vartamani*, of the 28th July, also reproduces an article appearing in the *Swadesamitran* of the 28th July, relating to this matter, which is abstracted in paragraph 61 of the above report.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

Mr. Eardly Norton on Indian reforms.

44. Referring to the speech made by Mr. Eardly Norton on the 10th August 1917 at Coimbatore on the reforms to be introduced in the administration of India, the *Swadesamitran*, of the 14th August, says:—From what Mr. Norton has said, it is apparent that he too urges only on the introduction of the reforms demanded by us. But from his statement that we should wait till the end of the war, we are led to believe that he has not realised the present situation. The Government of India have already proposed certain reforms without either informing us or consulting us, and the office of the Secretary of State for India is considering these proposals. We have to apprehend from the words of Lord Islington, that the British statesmen might determine the nature of the reforms without consulting us at all. If under such circumstances, we are to wait patiently till the end of the war, what can we do, if afterwards they should say that the "matter has been finally decided"? The Indians cannot, therefore, commend the advice given by Mr. Norton in the concluding part of the speech.

SWADESAMITRAN, Madras, Aug. 14th, 1917.

Repressive measures.

45. Adverting to a statement said to have been made by a correspondent in the *Bombay Chronicle* that the Collector of Hyderabad, the capital of the Province of Sindh, issued an order prohibiting the conduct of any processions or the holding of any meetings in connection with the internment of Mrs. Besant, the *Swadesamitran*, of the 14th August, observes:—It is clear from the action of the Collector of Hyderabad that it will be wrong for any one to think that there would be a cessation of the policy of repression adopted by the authorities without realising the condition of the people and sympathising with their aspirations. These repressive measures are spreading like a contagious disease and affecting a large number of the people. But there is a limit for everything, and should there not be a limit to these repressive measures as well? What is the object of adopting these measures? Is it that, by the internment of Mrs. Besant, who plays a very prominent part in the

Home Rule agitation, the agitation would lose its vigour? If so, that object can never be achieved. Many will, indeed, think that the bureaucracy have not realised that it is only possible to obstruct all acts and endeavours which outwardly manifest themselves, but that there is no means whatever to suppress or crush the natural aspirations with which the hearts of the people are throbbing. These measures seem like the action of a few in a story, who with the object of completely obliterating all thoughts about an individual from the memory of others, met together, and resolved to hold a public meeting every year for accomplishing their object. Such action of the authorities not only causes disgust in the minds of many of the people, but also gives room for laughter.

Protection of trade.

SWADESAMITRAN, Madras, Aug. 17th, 19[...]

46. The *Swadesamitran*, of the 17th August, reproduces an extract from an article written by Professor Marshall under the heading "After-war problems", in which he is reported to have stated as follows:—Some of the arguments, adduced for the levy of a tariff to protect the British industries, apply even more strongly to the case of weaving and other industries in India. The main feature of the British administration in India is its upright and unselfish nature. If, as a result of the enquiry recently conducted and the situation caused by the war, an extraordinary value is set upon the arguments in favour of introducing trade-protection in England and protective duties are levied, it will not do to deny the same protection for Indian trade in the same breath. If this is done, the British will immediately lose the good name they have acquired as governing India in the interests of the Indians.

India's trade.

ANDHRAPATRIKA, Madras, Aug. 16th, 1[...]

A correspondent to the *Andhrapatrika*, of the 16th August, says:—In his report on the Old Records of the India Office, Sir George Birdwood made the following remarks, which were dictated by his conscience and which were based on history:—The trade between India and England appeared to have been most thriving in the last quarter of the 17th century and in the first half of the 18th century. But after 1721, penal duties were resolutely and mercilessly imposed on that trade and penal laws put into force, with the result that the trade was ruined. . . A law was passed in 1700 to the effect that silk goods made by hand in Persia, China and East India and calico should not be worn or used after the 20th September 1701, and that all such goods imported into Great Britain after that date should be exported to various countries. A law was passed in 1721 that anybody wearing calico was liable to a fine of £5 and anybody selling it to a fine of £20.

The correspondent remarks:—We have to note that the patriotism of the English people together with the help of suitable laws passed by their Government, helped to develop the commerce of that country in a short time, and that for want of such patriotism and such State help, our handicrafts and our trade were ruined in a short time.

Reforms and the Government of India.

DRAVIDA[N], Madras, Aug. 17th,

47. The *Dravidan*, of the 17th August, reproduces the substance of the speech of Lord Islington said to have been delivered recently, in which he is reported to have dealt with the reforms that may be likely to be introduced in India after the end of the war and expressing its surprise at the *London Times*, which supports the views of Lord Islington, being against the appointment of Mr. Montagu as the Chairman of a Committee to enquire about these reforms, observes that the enquiry of such a committee is sure to bring out the real wants of the people.

Political reforms.

ANDHRAPAT[RIKA], Madras, Aug. 15th,

The *Andhrapatrika*, of the 15th August, refers to the telegram of the Bengal Provincial Conference addressed to Mr. Montagu, expressing their disappointment at the suggested reforms of Lord Islington and says:—The Madras Provincial Committee also expressed the same disappointment last night. It can be supposed that the other provinces also will follow the example of Bengal and Madras. It is plain that the proposals of Lord Islington are not in accordance with the wishes of the people. The people should now demonstrate that the scheme prepared by the congress is the only foundation to Home Rule.

The comments of the *Times of India* on the speech of Lord Islington are opportune. That paper wonders that while the Provincial Governors and the

Under Secretary of State spoke about reforms, His Excellency the Viceroy and the Secretary of State, who are responsible officers, have not given their views. Many wonder similarly at their silence.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Political reforms.

The *Andhrapatrika*, of the 15th August, contains in English and in Telugu the comments of the *Times of India* on the speech of Lord Islington regarding Indian reforms.

DESABHIMANI, Quilon, Aug. 18th, 1917.

Indian reforms.

Referring to the speech of Lord Islington, the *Desabhimani*, of the 18th August, observes that the Indian papers of advanced views contend that the reforms outlined in His Lordship's speech fall short of the expectations of the Indian National Congress and the All-India Muslim League, and that therefore they will not satisfy the Indian public.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The Chittoor District Conference.

48. The *Swadesamitran*, of the 18th August, reproduces in Tamil the gist of the presidential address of the Hon'ble Mr. B. V. Narasimha Ayyar delivered at the Chittoor District Conference, which appears in extenso in the *Hindu* of the same date.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

The Chittoor District Conference.

The *Andhrapatrika*, of the 18th August, publishes in Telugu an abstract of the speech of the President of the Chittoor District Conference, which contains the following:—"... As the Indian armies are fighting in the battlefield the attitude of the Government towards India has changed. The Chief Ministers have decided that our country should hereafter be a partner of the British Empire and not a dependency. . . The Indians have given up all idea of wishing for a return for the service they have rendered to their Sovereign. We only ask for our birthright and the equality promised in the Queen's proclamation. . . As on account of war the British have no leisure, it is said, they could not take up the Indian problems for consideration immediately. There are no grounds for this statement. . . The Indian Government and the British Government are carrying on their correspondence regarding post-war reforms in their usual confidential way. While correspondence is carried on between Governments themselves, it is anomalous to discountenance the discussion regarding post-war reforms on the ground that the Government has not leisure on account of war". . . (The lecturer next proceeded to examine the Government order prohibiting students from attending political meetings, and said that it was unjust and prejudicial to the progress of knowledge.)

The same paper in one of its leaderettes on the same subject writes:—The speaker pointed out the necessity of asking the Government to give up the policy of repression. . . He expressed his disappointment regarding Lord Islington's scheme of reforms, and recommended that constitutional agitation should be carried on until the reforms proposed by the Congress and the Moslem League are effected.

[SW]ADESAMITRAN, Madras, [Au]g. 20th, 1917.

The North Arcot District Conference.

49. The *Swadesamitran*, of the 20th August, publishes in Tamil the proceedings of this conference held at Arni, which are published in extenso in the *Hindu* of the same date.

[SW]ADESAMITRAN, Madras, [Au]g. 20th, 1917.

The Coimbatore District Conference.

50. The *Swadesamitran*, of the 20th August, also reproduces in Tamil the substance of the presidential address delivered by Mr. P. K. Raman Menon at this conference. Full text of his address appears in the *Hindu* of the 20th August 1917.

[SAM]PAD ABHYUDAYA, Mysore, [Au]g. 23rd, 1917.

The Coimbatore District Conference.

In a leading article giving a summary of Mr. K. P. Raman Menon's speech as President of the Coimbatore District Conference, the *Sampad Abhyudaya*, of the 23rd August, writes:—It will be remembered that the President who made this speech is a non-Brahman. It behoves all Brahman haters to read the speech carefully. The Brahmans do not hate the non-Brahmans nor do the non-Brahmans hate the Brahmans. Only a few are trying to see if there is anything in such hatred to promote their self-gain. There is nothing to gain from

such hatred. The Brahmans are mostly a class of ascetics. They would only try to do a good turn to the non-Brahmans who might do them harm. It is part of their duty to do so; and in it lies their safety. There is absolutely no connection between the Home Rule question and the Brahman hatred. There can be no doubt that the attempt to create differences between the Brahmans and non-Brahmans will be foiled before long. Man proposes but God disposes. We have no doubt that the time is not distant when the Brahmans and the non-Brahmans will forget their differences and again work hand in hand in the cause of truth and righteousness. May God grant our wish!

A meeting of the Congress Committee at Kumbakōnam.

51. The *Swadesamitran*, of the 20th August, publishes an abstract of a meeting of the Congress committee held in Kumbakōnam on the 17th idem, under the presidency of Rao Bahadur N. Krishnaswami Ayyangar, when a resolution is said to have been passed recommending the adoption of the policy of passive resistance.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The Non-Brahmana Conference, Coimbatore.

52. The *Swadesamitran*, of the 20th August, publishes in Tamil, from the pen of a correspondent, the proceedings of this conference, which appear in detail in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The Non-Brahman Conference.

In its leader on the Non-Brahman Conference, the *Andhrapatrika*, of the 21st August, says:—The President said: "We are also anxious about reforms. Home Rule is our ideal also. But we are of opinion that it can be got only through social and political reforms". The Home Rulers also do not say that Home Rule should be granted all at once. They also say that training in self-government is necessary before attaining the goal. They request the Government to promise that they will, after the war, begin to take the people to that goal. Mr. Ramarayanimgar expressed the view that the scheme of reforms prepared by Mr. Gokhale is not revolutionary. We already pointed out that there is not much material difference between these reforms and those suggested by the representatives of the people. . . It is our opinion that it is not possible to spread education soon without the help of the Government. Mr. Ramarayanimgar who is a member of the Imperial Legislative Council knows that it is difficult to spread education without introducing compulsory elementary education. If all the Indians should receive education, the people should have the power to make the Government spend money for such purposes. This is indeed the key-note of *swaraj*. We request Mr. Ramarayanimgar to show if there is anything absurd in this. His opinion that education includes industrial, commercial and agricultural education is in agreement with the principles of national education. We are at a loss to know why under such circumstances the President said that national education is ruinous and is a means for the spreading of the authority of Brahmans. . . In the third Andhra Conference, at which Mr. Ramarayanimgar presided, a resolution was adopted unanimously that it is the duty of every *Andhra* to encourage national education, etc. We do not know what made Mr. Ramarayanimgar to change his angle of vision.

ANDHRAPATRIKA, Madras, Aug. 21st, 1917.

A message from Commander Wedgewood.

53. The *Swadesamitran*, of the 20th August, reproduces in Tamil Commander Wedgewood's message to Sir Subrahmanya Ayyar and two others in reply to their cable regarding the Madras internments and Home Rule. The message is published in the *Hindu* of the 20th August 1917.

SWADESAMITRAN, Madras, Aug. 20th, 1917.

The letter of Commander Wedgewood.

The *Andhrapatrika*, of the 20th August, publishes in Telugu the letter written by Commander Wedgewood to Sir S. Subrahmanya Ayyar and Mr. K. V. Rangaswami Ayyangar regarding Home Rule in India.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

A special meeting in the United Provinces.

54. The *Andhrapatrika*, of the 13th August, gives in Telugu a gist of the proceedings of the special meeting held in the United Provinces, expressing disapproval of the internment of Mrs. Besant and others.

ANDHRAPATRIKA, Madras, Aug. 13th, 1917.

ANDHRAPATRIKA, Madras, Aug. 14th, 1917.

A protest against protests.

55. The *Andhrapatrika*, of the 14th August, gives a Telugu version of an article which appears in the *Hindu* of the 11th August under this heading, as having been reproduced from the *Karnataka*.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Pleaders and the Home Rule.

56. The *Andhrapatrika*, of the 15th August, reports Mr. Konda Venkatappayya Pantulu to have written from Guntur:—It appears that a circular was sent to the District Munsifs and Sub-Judges requesting them to communicate the names of pleaders having any connection with the Home Rule and *Swadeshi* movements. It is true that the members of the Home Rule League will not mind this, but it is regrettable that Judicial officers have been appointed to do things which do not differ from what the Criminal Investigation Department should do. Whatever may have been the vagaries of the Executive officers of the Government, the courts have been discharging their duties fairmindedly and in a manner deserving the confidence of the people. Even if it be for helping the Government it will be well to strictly prevent the officers of law courts from doing such things. . . When it has often been decided that the agitation of the Home Rule Leagues is not unconstitutional, why should the District Judge take to this strange step?

It cannot be believed that the Government wanted the information through the law courts, for they already have the Criminal Investigation Department. The District Judge appears to have issued the circular of his own accord.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917.

Indians and Anglo-Indians.

57. The *Andhrapatrika*, of the 15th August, refers to an incident in which a respectable Pathan who gave birth to heroic sons, was treated with disrespect by an Anglo-Indian Railway officer at the Rawalpindi station, and reports another paper to have made the following remark:—Contemptuous treatment of Indians, however educated and respectable they may be, by the ordinary people among Anglo-Indians and Eurasians is daily on the increase and is passing all bounds.

ANDHRAPATRIKA, Madras, Aug. 15th, 1917

A lady passive resister.

58. The *Andhrapatrika*, of the 15th August, publishes in Telugu the letter of a lady passive resister which appears in *New India* of the 14th August, with its remark thereon that the letter gave great encouragement to those who heard it read out and prompted them to move a resolution on passive resistance in the conference to be held at Arni.

ANDHRAPATRIKA, Madras, Aug. 16th, 1917.

Mr. Bhupendranath Basu.

59. The *Andhrapatrika*, of the 16th August, says:—Mr. Bhupendranath Basu has said that India should firmly and patiently represent its aspirations to England, which is prepared and willing to hear them. Law-abiding Indians do not wish to betake themselves to anything other than constitutional agitation. But do the authorities allow them to conduct such agitation? Mr. Basu has to answer this question. Indians are becoming more and more disappointed in this matter. Grant us reforms today or years hence. What the people want is an opportunity to express their wishes to the Government plainly. The essential factors of the agitation suggested by Mr. Basu are freedom of speech, freedom of the press and freedom of the individual. The Press Act does not allow the papers to express public opinion plainly. The Defence of India Act, which is a war measure, is an obstruction to constitutional agitation. Meetings are prohibited. Notices are served on speakers Mr. Basu has to say how we are to represent public opinion to the Government under such circumstances. It is, therefore, necessary that before the grant of any reforms the repressive measures should be repealed. If Mr. Basu exerts his influence in his new office, gets the repressive measures repealed, and succeeds in getting political reforms introduced into India, he will undoubtedly win the gratitude of his countrymen.

ANDHRAPATRIKA, Madras, Aug. 20th, 1917.

Hon'ble Mr. Basu's appointment.

The *Andhrapatrika*, of the 20th August, gives a Telugu version of the observations made in the July issue of the *Review of Reviews* regarding the appointment of Indian Members to the Secretary of State's Council. It contains the following:—" . . . Thus the proportion of the Indian Members in the Council would be one to three. In order to secure an efficient representation in the India Council the Indians have

current affairs? India is in every way unique. That is why in no other civilised country do we find such a course of education as is adopted here. Who can imagine what the future condition of our students will be who are not in touch with the past or present, but are trained in a Thrisankuswarga (an imaginary region in the sky which is neither heaven nor earth, but something existing mid-way between the two).

Nationality.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

74. A lady correspondent to the *Kistnapatrika* of the 18th August in her exhortation to her sex to adhere to their national ideals, observes:—" . . . The education given in High schools today is not national education. That is why nationality suffers from its impact with the western civilization. . . Nationality is life itself to a society. If nationality perishes society becomes lifeless. . . . The present Arms Act has obliged the Indians, who had led heroic lives, to renounce warrior's life.

The letter of the Begum.

KISTNAPATRIKA, Masulipatam, Aug. 18th, 1917.

75. The *Kistnapatrika*, of the 18th August, gives in Telugu the letter addressed to Sir S. Subramanya Ayyar by the mother of Soukhat Ali and Muhammad Ali who have been undergoing the punishment of internment for the last two years.

Salt Cotaurs station.

ANDHRAPRAKASIKA, Madras, Aug. 14th, 1917.

76. The *Andhraprakasika*, of the 14th August, writes under this heading that though large profits are accruing to the Madras and Southern Mahratta Railway Company, the roads within the limits of the Salt Cotaurs are in a state of disrepair, that, for want of proper accommodation, goods are left exposed to sun and rain, that, while goods are unloaded from the waggons, they are carelessly thrown down upon the platforms with the result that damage is caused to the articles and loss to the parties, and that the Railway authorities would therefore do well to attend to these drawbacks. The paper further adds that the merchants will be much benefitted if contractors are appointed to undertake the delivery of the goods at the parties' business places as in the case of Railway parcels, and hopes that the Government also will pay some attention to this matter and look to the convenience of the merchants.

Indian Railways and the Indians.

ANDHRAPRAKASIKA, Madras, Aug. 14th, 1917.

77. Referring to the incident of an Anglo-Indian Railway official, forcing a respectable pathan to quit a Railway compartment at Rawalpindi, the *Andhraprakasika*, of the 14th August, remarks:—How much must the old man's feelings have been wounded thereby! If the Government do not take due action in the matter, Indians will often be subjected to such troubles.

An obscene play.

ANDHRAPRAKASIKA, Madras, Aug. 20th, 1917.

78. Referring to the play named *Krishnavijayamu* put on boards on the 19th in the Victoria Public Hall by the *Deena Poshaka Samajam*, the *Andhraprakasika*, of the 20th August, remarks:—This play is no other than the *Prasanna Yadava Natakamu* of M.R.Ry. Chilakamarti Lakshmi Narasimham. Mr. Narasimham will do well to consider how obscene the verse addressed by Naraka to Urvasi is. If in a new edition of the work, it is not set right, we hope the authorities will take steps to remove the objectionable passages.

The grand speech of the Prime Minister.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

79. The *Andhrapatrika*, of the 18th August, referring to the speech of the Prime Minister regarding the present state of war observes:—The Prime Minister's speech gives a good reply to the advocates of peace. It is clear from the speech that gaining victory over the enemy in the war is the means of obtaining peace.

The "Coromandal" destroyed by fire.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

80. The *Andhrapatrika*, of the 18th August, publishes in Telugu and English the news of the destruction of the hospital ship "Coromandel", by fire and expresses its regret.

Egmore ladies' meeting.

ANDHRAPATRIKA, Madras, Aug. 18th, 1917.

81. Referring to the fact that a Police officer took his stand behind the curtain in the meeting, the *Andhrapatrika*, of the 18th August, remarks that, if a Police officer be required to watch the proceedings of a ladies' meeting held in a private building a lady must be appointed for the work.

SAMPAD ABHYUDAYA, Mysore, Aug. 21st, 1917.

Recruitment and Home Rule.

82. The *Sampad Abhyudaya*, of the 21st August, writes:—The Governor of Bombay is taking great pains in regard to recruitment. But there is little response on the part of the people. The Germans call the Indian recruits mercenary troops. If we are granted Home Rule, there can no longer be room for such obloquy, for it will then be recognised that our interests are identical with those of England. It behoves the authorities to consider this point.

SAMPAD ABHYUDAYA, Mysore, Aug. 21st, 1917.

Home Rule and passive resistance.

83. The *Sampad Abhyudaya*, of the 21st August, writes:—It is urged in some quarters that there should be perfect unanimity in regard to passive resistance. It is wrong to expect that any principle should be adopted universally. No nation has perfect unity among its people. Even the most civilised nations of the west have no agreement among them. The present war proves this. There is full agreement among the people of India in regard to political matters. Those who are under the influence of anti-Home Rulers might be opposed to Home Rule to all appearance. We trust however that there is not a single person who is opposed to Home Rule at heart.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

The Bengal Government and public meetings.

84. Referring to the prohibition of the public meeting at the Calcutta Town Hall to protest against the internment of Mrs. Besant, etc., the *Swadeashabhimani*, of the 17th August, writes:—Thinking that if they took up the bludgeon of the Defence of India Act for every little thing, the people might resort to passive resistance and convene the meeting, the Bengal Government withdrew their weapon and permitted the holding of the meeting. We rejoice to hear this news. Whatever be the motives which prompted the Government to prohibit the meeting at first and to permit it afterwards, as the Sanskrit proverb has it that it is better not to dirty your feet at all than to put them into mud and clean them afterwards, though the Bengal Government betrayed its want of prudence in issuing the order, its present conciliatory attitude is indeed laudable.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

The Mesopotamia Commission Report.

85. The *Swadeshabhimani*, of the 17th August, in an article remarking that the Mesopotamia Commission's Report is a curious conglomeration of matters partly comprehensible and partly incomprehensible, quotes Commander Wedgewood's observations therein, and remarks that while the statement that Lord Hardinge is responsible for the Mesopotamia disaster is wholly untenable, his suggestions in regard to some other matters, such as the desirability of appointing Indians to higher posts in the army and of giving the Indian public a larger share in the administration as in the Colonies and of admitting them to the full rights of British citizenship are well worth the earnest consideration of responsible authorities both here and in England.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Mrs. Besant and her Theosophical works.

86. The *Swadeshabhimani*, of the 17th August, after stating that it is the avowed policy of that paper to avoid, as far as possible, certain topics, such as the internments, the Congress and *swaraj*, knowing how distasteful these subjects are to some, refers to Mrs. Besant's reply in regard to the relaxation (in the case of theosophical books) of the order of Government prohibiting the publication of books written by her and her associates, and calls it a mark of righteous indignation on her part in refusing to treat her theosophical works as distinct and separate from her political and other works.

SWADESHABHIMANI, Mangalore, Aug. 17th, 1917.

Rabindranath Tagore and *swaraj*.

87. Referring to a recent speech by Sir Rabindranath Tagore explaining the sympathy of Bengal towards Madras in regard to the internments, and stating that repression will not succeed, that the authorities are wrong to suppose that self-government can come only by slow degrees and that it is harmful to the glory of the British to ignore justice in their anxiety to maintain their prestige, the *Swadeshabhimani*, of the 17th August, remarks:—Sir Rabindranath Tagore is a man of unbounded reputation, respected alike by his countrymen, its administrators and also by foreign countries, such as America and Japan. There can be no extremism in this universally revered personage either in mind, word or deed; and this is what he spoke recently on the subject of *swaraj*.

This Bill provides that a member of a panchayat continues as such during his life. This is entirely wrong. This rule may lead to the members gradually seeking the favour of the officials, ignoring the public opinion or justice. It should, therefore, be changed, and a panchayatdar should be appointed as such for not less than a year and not more than three years.

The power given to the District Collector of suspending or removing from office any member of panchayat for incapacity, misconduct or other just and sufficient cause and of appointing another member in place of the one so removed is a very hard provision. This will lead to the members to curry the favour of the subordinate officials still more. We are afraid that as this renders the panchayatdars the subordinates of salaried officials, respectable persons may not be willing to come forward for taking this appointment. So this provision should be removed.

As regards the constitution of the bench, the only difference between the existing bench courts and the new panchayat courts is that, instead of each party choosing one member as was the case before, each party can choose more than one member. If the official arranging the bench happens to be the village munsif, he can so choose the members that only such men as agree with him may sit on the bench. So, the rules should be such as to make it possible for the members constituting the bench in each month to be ascertained beforehand. In certain specified cases, it should be declared that only three or five panchayatdars should form the bench. It will be desirable to follow the system of choosing by lots in fixing the bench. If any individual member cannot attend, the remaining members can choose one in his place.

The Bill gives the President a casting vote when the opinion is divided equally. Such a power is not enjoyed even by the High Court Judges. If, as suggested before, it is ruled that the bench should consist of three or five panchayatdars, there will be no necessity whatever for the casting vote.

As regards punishment though the provision conferring the power on the village munsifs to put an offender in stocks has been annulled, the provision giving them power to confine a person for two hours has been retained. This should also be cancelled.

ERRATA.

Report No. 32.

Page 2138,	paragraph	21,	line	7, *substitute* " world-wide" *for* " worldwide ".
,, 2139	,,	22	,,	4, *insert* " , " *after* " Hijaz."
,, 2139	,,	22	,,	12, *substitute* " rapt " *for* " wrapt."
,, 2168	,,	105	,,	3, *substitute* " fellow " *for* " brother."
,, 2168	,,	106	,,	31, *substitute* " Zafar " *for* " Zafat."

Pages 2167 and 2168, paragraphs 105 and 106, lines 13, 29, 43, 53, 33 and 34, *insert* "," *after* " hopeless," " Sahib," " Bahadur," " ability," " men " and " expediently."

Page 2168, paragraph 106, line 25, *omit* " the " *before* " real."

Issued, 29th August 1917.]

CONFIDENTIAL. No. 35 of 1917.

6 SEP 1917
MADRAS

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 1st September 1917.

District Magistrates and Political Agents are requested to send to the **Chief Secretary to Government, Judicial Department**, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(k) General.

Passive resistance.

1. The *West Coast Spectator*, of the 23rd August, writes:—"If the leaders would only explain the meaning of passive resistance, we are sure there would be very few people to understand it. But all have fought shy. . . We mention it deliberately that passive resistance would create a division in the political ranks most undesirable at this stage of our evolution. The difference between moderates and nationalists would become more accentuated even leading to the destruction of that unity the National Congress has created after years of hard toil. The boycott movement was a miserable failure and succeeded only in creating a most fearful situation. Passive resistance, which is cousin germain to boycott, must necessarily re-enact those scenes which darkened Bengal and brought disgrace on her. We are convinced that the extremists have taken a false step, but hope that they would retrace before it is too late." WEST COAST SPECTATOR, Calicut, Aug. 23rd, 1917.

In a leader under the heading "the manifesto against passive resistance", *New India*, of the 25th August, says:—"The statement which certain Madras publicists have thought fit to publish, considering it their duty to point out the 'grave inexpediency' of passive resistance in the present circumstances, is one which under other circumstances we would have allowed to speak for itself. But at this juncture and on the eve of the Special Conference to discuss the political situation of the country to give adequate expression to the feeling of the public in regard to the repressive policy of the Government, we cannot but lodge a protest of surprise and pain at the way in which a jumble of sentiments and thoughts, arguments and representations, have been put before the public with a view apparently to influence them on what is certainly the most burning topic of the hour. That gentlemen like Messrs. Subba Rao, Sarma and Ramachandra Rao, who attended the last meeting of the Provincial Congress Committee at which the resolution in regard to passive resistance was adopted, and on which, though no doubt dissenting, they did not deem it their duty at the time to make any emphatic declaration such as has now been made—is a course of proceeding the propriety of which we shall deal with later on. But that Diwan Bahadur Govindaraghava Ayyar, the President of the Congress Committee, who allowed himself to be elected to the sub-committee, which has been appointed to make practical suggestions on the questions raised by the adoption of the resolution and to submit a report to be forwarded to the All-India Congress Committee, should have signed this manifesto—is certainly a matter which obviously requires an explanation. . . If our friends who have signed the manifesto are sincere in their belief that it is only by making further sacrifices and taking further risks that the country can advance along the difficult path of attaining self-government, the ordinary man in the street would have expected them not to discourage those who are willing to bear such sacrifices and sufferings, but rather tell them in what manner and by what most efficacious means such a spirit of sacrifice and suffering and such desire to work for the country could be used so as to produce the maximum of benefit to the country. . . To come to the main point at issue, what is it in the resolution of the All-India Congress Committee that has scared these people and impelled them to come out at this moment to point out the 'grave inexpediency' of passive resistance? . . . It must be obvious to even the most casual reader that the passive resistance here contemplated is not any general passive resistance, aimed at compelling the Government to grant self-government as a consequence thereof, but it is passive resistance of the kind to which an approval is definitely given by the signatories to the manifesto themselves when they say NEW INDIA, Madras, Aug. 25th, 1917.

that 'an exception should be made in cases where the executive arbitrarily prohibits peaceful and constitutional meetings in circumstances in which passive resistance will become not only legitimate but unavoidable for citizenship'. . . In so far as repression and internments go, the resolution has confined it to orders relating to public meetings. It is impossible to see where then these friends have found the mare's nest which has so obsessed their minds. . . It is only where the prudence of the leaders borders on timidity or where leaders are unable to know their own minds or to make up their minds at any important and critical juncture of public agitation, that the followers find it difficult to proceed with their work. . . We do trust that the painful impression which their communication has conveyed to the public will be removed by a satisfactory explanatory statement that could easily be made in the course of the proceedings of this evening's conference."

WEST COAST SPECTATOR, Calicut, Aug. 25th, 1917.

The *West Coast Spectator*, of the 25th August, remarks:—"The Madras moderates have at last come out of their seclusion to counteract the mischief and emotional politics a certain type of Home Ruler is engineering. Elsewhere we publish a manifesto issued by Messrs. N. Subba Rao, V. S. Srinivasa Sastri, M. K. Ramachandra Rao, B. N. Sarma, P. Siva Rao and Venkatapati Raju exposing the shallowness and undesirability of the passive resistance movement the extremists want to commit the country to. We would earnestly commend their admirably reasoned and timely manifesto to the thoughtful attention of our countrymen. We hope the warning issued now will cure the political insanity that is extant in certain quarters."

JUSTICE, Madras, Aug. 27th, 1917.

Justice, of the 27th August, observes:—"The Special Madras Provincial Conference is, we believe, the name given to the Brahman confabulation at the Gokhale Hall on Saturday and Sunday last. . . The main subject discussed at the confabulation was whether to resist passively or not. Some of the Home Rule leaders such as the Hon'ble Mr. V. S. Srinivasa Sastri, the Hon'ble Mr. Sarma, Mr. V. P. Madhava Rao and Mr. N. Subba Rao had issued a manifesto against the adoption of passive resistance at this time, but the Hon'ble Mr. V. K. Ramanuja Achari, Dr. Nanjunda Rao and Mr. C. P. Ramaswami Ayyar were able to carry the audience with them in their advocacy of passive resistance. The Home Rule leaders who issued the manifesto against passive resistance ought to be convinced, at least now, that the so-called Home Rulers in this Presidency are an unruly mob not amenable to discipline or to the leadership of their acknowledged leaders. They would follow their leaders as long as their leaders led them where they wanted to go, but would turn round and abuse them the moment the decision of the leaders differed from their own unruly will. . . Some of the resolutions are in the nature of an ultimatum, others are threats, while yet others practically amount to an open declaration of war against the Government. . . Mr. V. K. Ramanuja Achari may continue to grow his beard and Dr. Nanjunda Rao may go on hunger strike between meals. Beyond that whether any one except the Poona importations will really run the risk of going to jail is a question the development of which we shall watch with the utmost interest. . . Perhaps, the best part of the conference was the ultimatum addressed to Mr. Montagu to the effect that before he could get the willing and whole-hearted co-operation of the people of the country the internment of Mrs. Besant should be cancelled, failing which Dr Nanjunda Rao, Mr. Ramanuja Achari and Mr. C. P. Ramaswami Ayyar would boycott Mr. Montagu. Mr. Montagu has our sincere sympathies. To be boycotted by the Ghokale hall politicians is a serious calamity to an ordinary citizen, but to a Secretary of State it is absolutely disastrous. . . The Home Rule leaders are now emphatic in their demand for the release of Mrs. Besant, because they want to remain secure in their homes while Mrs. Besant ran all the risks of carrying on a violent agitation. . . All the bluff and bounce of the Gokhale hall politicians, we hope, will not frighten the Government into relaxing their determination to preserve law and order in this Presidency. Mrs. Besant was the one dangerous element that seriously threatened to disturb peace and order. She is Irish and is made of sterner stuff. The Madrassi part of the Home Rulers, the Government will find if they have not already done so, is all froth."

The *Indian Patriot*, of the 27th August, writes:—"The special session of the Provincial Conference, which came to a close yesterday evening, was not of the usual kind that used to assemble within the limits of this Presidency. It was excited, far from harmonious. Delegates, as some of them said, had come to have the resolution on passive resistance passed. They were not, therefore, prepared to listen to the wise counsels which had been given in the manifesto issued the previous evening, and they were in a majority. The passive resistance resolution having been passed, many of them had apparently accomplished the purpose for which they came; for yesterday's attendance at the conference was much less than it had been the previous day. . . It is hardly to be expected that the passing of the resolution by the conference would compel the adherence of people to it. On the other hand, those who are of the honest opinion that a declaration of passive resistance, particularly at this time, would do harm to the country would remain firm in their conviction that they are in the right. They are not likely to change their opinion because the younger section of the conference, led, though it was, by the Hon'ble Mr. V. K. Ramanuja Achari, would never find a sufficient number of followers among the people to make the resolution passed by it effective. . . What we actually find is that the most thoughtful opinion in Madras, and the most thoughtful opinion in Bombay, in the United Provinces and in Bengal, is deeply convinced of the impolicy of venturing on an enterprise which is doomed to failure, and in failure, there will be danger. . . We are not in the first place a community without any rights under the Government. We hold high offices under Government, we hold semi-official offices in the Legislative Councils, and on local bodies; we serve as honorary magistrates. Not one of these offices will be discarded by any one without a sense of serious loss. Even Mr. Ramanuja Achari would not resign his chairmanship of the Kumbakonam Municipality, or his seat in the Legislative Council as a protest against the internment of an individual or against the prohibition of a public meeting. If he does, there will be hundreds of others to take his place. The proposal to use passive resistance in certain matters alone will be ridiculous, if the passive resisters cannot carry their resolution to its legitimate end. Why should passive resistance be confined to matters which do not involve any personal sacrifice, though it may involve personal suffering. If a person is interned, then he alone will suffer by reason of his disobedience of the order, and what are people to do if a meeting is prohibited under authority? Are all of them to resist the police and suffer the penalty for their resistance? How many will be found to scuffle with the police? We are not at all clear as to the methods intended to be pursued, and we wish passive resisters to give more thought to the practical side of the question. We see clearly before us the prospect of a division, the same kind of division which we witnessed once before. We are sincerely afraid of this development." — INDIAN PATRIOT, Madras, July 27th, 1917.

Writing under the heading "Sowing the Wind," *Justice*, of the 28th August, states:—"From what transpired at the Gokhale hall meeting the more sensible of the Home Rule leaders are to be ignored; and with the determination to disobey Government orders and to disregard their leaders mob rule may be considered to have set in. The most serious aspect of the situation is a general tendency on the part of Home Rulers to defy the law. Defiance of law is a dangerous game at any time. It is particularly so in times of war when the preservation of internal peace is the most essential condition for the successful prosecution of the war. . . We are afraid that the Madras Government by delaying too long those measures necessary to secure peace and quietness within their jurisdiction have given a false impression to the Home Rulers at least, that they are weak and timid. The unpardonable delay in dealing with the Home Rule leader whose methods of criticising the action of the Government would not have been tolerated for a moment in any of the belligerent countries and the almost half-apologetic manner in which that leader was dealt with have strengthened the impression that the Madras Government are afraid of the Home Rulers; and the Home Rulers have not been slow to spread the rumour broadcast that the Home Government were about to overrule the action of the Madras Government. . . The passing of the resolution for starting passive resistance by the Brahman confabulation was — JUSTICE, Madras, Aug. 28th, 1917.

not accidental. It is the result, we believe, of the general impression artificially created that the Madras Government are afraid to strike. . . Things have come to such a pass that every school boy thinks that he can openly defy the law and the Madras Government put together. No Government can continue with undiminished prestige for any length of time under such conditions. Ever since the Government issued the order preventing school boys and college students from attending political meetings college students have been very much in evidence at all political meetings, at least in Madras, and now the movement has spread to Trichinopoly. . . We see no reason why the movement should not spread to other centres. With the active Bombay men and the too passive Madras Government the wonder would be if the movement did not spread. And if the Madras Government are not able to stop the demoralisation that is spreading and the defiance of authority that is developing, the Secretary of State will have seriously to consider a reform of the Madras Government itself."

INDIAN PATRIOT, Madras, Aug. 28th, 1917.

The *Indian Patriot*, of the 28th August, observes:—"The significance of the vote in favour of passive resistance adopted notwithstanding the protest of the President of the Conference and other political leaders cannot be regarded with indifference. It shows undoubtedly a certain lack of discipline in our public life but it also shows that the development of public life must in the end lead to the overthrow of leaders who would be followed only if they walk before their followers. . . If they want to be in public life, they must be able to put up with a position of subordination to their erstwhile followers or must retire altogether."

WEST COAST SPECTATOR, Calicut, Aug. 28th, 1917.

The *West Coast Spectator*, of the 28th August, remarks:—"Diwan Bahadur P. Kesava Pillai's address at the Special Provincial Conference will be read with interest as the utterance of a sensible Moderate whose vision is not blurred by the gas that is let off by the other party. It is interesting that Mr. Pillai condemns passive resistance although he admits that our countrymen have sufficient provocation. All those who have kept their heads cool and restrained the passion from subduing sense have pointed out the danger that lies in arming ourselves with the boome-rang. We trust our countrymen are not so misguided as to be led away by emotional talk into putting their neck into the halter.

* * * * * *

"We are not in the least surprised that the 'packed' Provincial Conference has passed the passive resistance resolution, in spite of the earnest appeal of that distinguished statesman Mr. V. P. Madhava Rau, which was joined in by Mr. Srinivasa Sastri. It would be interesting to learn how the conference would give effect to the resolution. The utter lack of the sense of responsibility, moderation and constructive political wisdom displayed by the conference is truly to be regretted. We find consolation, however, in the fact that the public, apart from a few visionaries and irreconcilables, is not likely to be misled by the heroics of an handful of amateur politicians and statesmen."

JUSTICE, Madras, Aug. 28th, 1917.

Government pensioners and passive resistance.

2. *Justice*, of the 28th August, has the following:—"It would be interesting to know the opinion of the Madras Government on their pensioners taking an active part in the passive resistance movement. The Theosophical Society itself is not a purely religious organisation. It is now an active political association though Government servants are still members of it and have also subscribed for the Besant Fund. But the case of the Government pensioners who lead the passive resistance propaganda is entirely different. Mr. Samarth of Bombay in his arguments against the Congress adopting passive resistance pointed out that if passive resistance formed part of its programme the Congress would become an unlawful assembly. We do not propose to discuss the legal aspect of the question. But common sense ought to tell us that those who proclaim in public their determination to defy the law and the authority of the Government must consistently with their position be prepared to give up their pensions. However, it is interesting to know the Madras Government's view on the point."

3. The following appears in *Justice* of the 27th August:—"Not long ago we had to refer to Mr. Horniman, the editor of the *Bombay Chronicle*, as a hireling. A perusal of some of his later effusions convinces us that he is also a hooligan." JUSTICE, Madras, Aug. 27th, 1917.

The editor of the *Bombay Chronicle*.

4. The *Hindu*, of the 28th August, states:—From a communication published elsewhere, it would be seen that the District Magistrate of Coimbatore passed an order yesterday under section 144 of the Criminal Procedure Code against Mrs. Besant, Mr. Arundale and Mr. Wadia, directing them to pull down the Home Rule flag flying in their residence, and on their refusal to do so, got the same removed by the Police. The order was made ex parte and has thus already been carried out by force. It seems to us, if the facts are substantially correct as stated, an extraordinary act of high-handedness on the part of a responsible officer of Government. . . The Home Rule flag was flying during the time of Mrs. Besant's stay at Ootacamund and whatever opinions may be held as to the necessity of flying a flag, we can only regard it as a gross misuse of the power given under section 144 to apply it to remove the flag in the manner in which it is said to have been done at Coimbatore. . . The Indian public have been expecting for sometime past the release of the interned persons, and to them the news of the action of the District Magistrate of Coimbatore, aggravating the situation further will come with a painful shock of surprise". HINDU, Madras, Aug. 28th, 1917.

The Home Rule flag at Coimbatore.

Writing on this subject, *Justice*, of the 29th August, remarks:—"The Home Rule flag floating on the flagstaff in front of Mrs. Besant's residence at Coimbatore was hauled down by the police under orders from the District Magistrate at 1–22 p.m. on Monday last. Fortunately the hour at which this insult to the Home Rule flag was offered was not *Rahu kalam*. All the same the flag and flagstaff have been carried away by the police. We are sure that Home Rulers all over the country will resent this insult to their flag and may convert passive resistance into active hostilities until a Home Rule flag is set up once again in front of Jail View Bungalow, Coimbatore, and Mr. Macmichael, the District Magistrate, Coimbatore, salutes it. . . Mrs. Besant's dreams of becoming an uncrowned queen of India were certainly shattered by the unsentimental action of the Madras Government. To intern an intending queen is an unsympathetic action, but to deprive her of the last tinsel and trappings of sovereignty is the refinement of cruelty worthy of German *Kultur*." JUSTICE, Madras, Aug. 29th, 1917.

New India, of the 31st August, observes:—"What is the significance of the Home Rule flag? We answer with a question, what is the significance of the Union Jack to the citizens of the British Empire, of the tri-colour to the citizens of the Republic of France? Our flag is to us exactly like the other flags in the world, a symbol, the Symbol of our National Ideal of Freedom and Self-Rule. . . It is to us the 'outward and visible sign of an inward and spiritual grace'. Our flag is to us, who believe in it, a fountain of power unfailing, flowing from the ideal it stands for. It is the power which enables us to re-create the motherland, as we want her to be. We derive from it the inspiration for the work that is necessary to shape the future as we see it. . . The flag of our interned leaders has been cut down and taken away; and today we hear that the same order has been served on Home Rulers in Coimbatore and Erode. Such action has come as an on-slaught upon the Nation's deepest and most sacred feelings, the culmination to a dramatic development of events in swift and regular succession, each event a cruel assault upon a nation condemned for venturing to desire her liberty. Such a striking down only exalts the flag in our eyes and such profanation has only sanctified our flag. It sets the seal of approval by the Gods of its worthiness to be a sacrifice unto Them. The flag has now been rendered holy and planted deeper into our hearts. . . What is the Home Ruler's duty? His duty is to fly a Home Rule flag over his home and keep it flying till the Great Day arrives. He must declare to all the world what he stands for. This is his only possible response. He has also the right to fly the flag. How can any one deny his right to stand in the open light of day and make his declaration of faith? If he shirks this right, he shirks his duty to the Mother. If he would rather not have his flag NEW INDIA, Madras, Aug. 31st, 1917.

seen by all, he would rather not be seen in the company of liberty which he professes to adore. Keep the flag flying and let it be seen by all. The flag of our interned has been cut down. Let a thousand flags arise in its stead. The right to fly it has been challenged in one quarter. Exercise then the right in all quarters. The flag is the flag of our Mother; it is the duty of her children to uphold it."

JUSTICE, Madras, Aug. 30th, 1917.

Foreign honours.

5. The following appears in *Justice* of the 30th August:—"In the course of his speech at the Victoria Hall meeting on Monday to do honuor to the late Mr. Dadabhai Naoroji, Sir S. Subrahmanya Ayyar said that reference ought not to be made to Mr. Dhadabhai Naoroji as the Grand Old Man of India as the phrase and the conception are alien. It will be time enough for Sir S. Subrahmanya Ayyar to preach the abrogation of foreign phrases of honour after he has returned the insignia of the foreign honours with which his breast is decorated. Before he does that he will not be taken seriously."

JUSTICE, Madras, Aug. 31st, 1917.

The Congress presidentship.

6. *Justice*, of the 31st August, writes:—"An associated press message published elsewhere gives an account of what took place yesterday in Calcutta at the meeting of the Reception Committee of the Congress held to elect the president of the forthcoming session of it. . . It has come to this, that the Congress is no longer, even in name, an organisation of the educated people of India, but a purely Besantine caucus which represents none but Mrs. Besant and the irreconcilables and the irresponsibles who have gathered round her. . . We cannot help remarking in this connection that leaders like Mr. Surendranath Banerji are not altogether free from blame. The moment they consented knowingly or assented passively to be led by a foreign adventuress whose antecedents were all against her, they ought to have known that they were committing a grave blunder the consequences of which would recoil on themselves. If this was all, we would not have minded it much. But we are afraid that the country will suffer for it. We care not for the Congress. No self-respecting Indian who has any spark of patriotism in him would allow himself to be a member of an organisation which is led by the nose by an irresponsible foreign lady who has been everything in turn but nothing long. But we must see that the interests of the country do not suffer and that the progress it has been making receives no set back."

VERNACULAR PAPERS.

I.—Foreign Politics.

The submarine activity.

7. The *Swadesamitran*, of the 24th August, reproduces in Tamil a communication addressed to the London *Times* by its correspondent, who, referring to the facts that the loss to the British on account of submarines up to date comes to 2,000,000 tons and that efforts have been made to recoup this loss as much as possible, observes:—Though the efforts made by the British till now to combat the submarine activity of the enemy appear to be satisfactory enough, they should take even more active steps in this matter. There should be no relaxation hereafter as there has been for the last two weeks. The best course is to take the offensive in attacking submarines. It should not be judged from the very fact that there has not been much loss in April last, that the efforts made in connection with the submarine warfare are satisfactory.

Swadesamitran, Madras, Aug. 24th, 1917.

Pope's note on the peace question.

8. The *Dravidan*, of the 23rd August, reproduces in Tamil the comments of the *Madras Times* on the Pope's note to the belligerent powers on the question of peace.

Dravidan, Madras, Aug. 23rd, 1917.

The Pope and peace.

The *Qaumi Report*, of the 20th August, refers to the Pope's peace note and says:—There is no doubt that the sympathy and the humanity of the Pope deserve all praise, and his admonition and advice, given the members of his church in his capacity of Vicar of Christ and Mary on Earth, command attention. We consider his note, however, to be very defective, inasmuch as he has not anywhere revealed the secret as to how spiritual power is going to overcome physical force, or how peace and tranquility can be guaranteed in future.

Qaumi Report, Madras, Aug. 20th, 1917.

Every man, who has in the past devastated the world with fire and sword, has claimed that he was pacifically inclined!

No tyrant has ever admitted himself to be an oppressor.

It is regrettable that the Pope has not considered what the wisdom of the Koran has to say. With reference to persons who, in the sacred name of peace, use the sword oppressively, Islam says—

"When they are asked not to do mischief in the world they reply 'verily we are reformers.' The fact is they themselves are evil doers."

In reality the sword alone that can eradicate them (evil doers). The sword alone furnishes the answer to their sword.

The Koran has laid down the principle "An eye for an eye."

Had His Holiness known anything about Koranic philosophy he would never have suggested such terms of peace. God has power both over the oppressor and the harmless, and when these transgress His law He will surely punish them.

The history of the world shows that the empire or nation that has disobeyed God has perished.

It is interesting to note that Europe has not taken the Pope's appeal seriously.

Reports on the note from America say that all have stopped their ears.

England has evaded it by saying that it emanated from the enemy.

This may be due to the fact that Britain and Germany are not followers of the Pope. Austria and France, however, are his followers, but so long as England and Germany do not come to an understanding, overtures for peace are not likely to be successful. The Pope's paper plans will not materialise until he obtains, for the world, a sign from the Virgin Mary.

For the present the reply to the Pope is best expressed in the words of Khaja Hafiz—

"A mendicant and recluse art thou,
"Hafiz, do not crow.
"Kings know their State secrets best."

MUKHBIR-I-DAKHAN, Madras, Aug. 22nd, 1917.

The Pope and peace.

The *Mukhbir-i-Dakhan*, of the 22nd August, referring to the Pope's peace-note in a lengthy leader, makes the following observations:—Peace is best and no power is more anxious for it than Great Britain; for its sole object in taking part in this war was the protection of the weak kingdoms. But a peace which is not based upon the original principle—the protection and preservation of small States—would be not only useless, but injurious. Such a peace could never be a permanent one and the danger of another war in the near future would be constant.

Therefore it is essential to carefully consider the question in all its bearings.

In the present war there have been such stupendous sacrifices of men and money that it would be the height of folly to lay the foundation of another war for which posterity would not bless us.

JARIDAH-I-ROZGAR, Madras, Aug. 25th, 1917.

The Vicar of Christ His Holiness the Pope's peace note.

The *Jaridah-i-Rozgar*, of the 25th August, has a leader on the Pope's note of peace, in the course of which it appeals to the loyal and faithful Ministers of the Crown to strive to see to it that only such terms of peace are accepted as have been put forward by Mr. Lloyd George.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

German contradictory statements.

9. The *Andhraprakasika*, of the 23rd August, says under this heading:—A German wireless says that the Allies retreated at Oucrourtwood and Marthomi not being able to fight with the Germans, and that the Germans gained much. Sometime afterwards another German wireless stated that the French took possession of Marthomi and some other positions.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

Peace proposals.

10. Referring to peace proposals, the *Andhraprakasika*, of the 24th August, says:—The Kaiser is not earnest in the matter of peace. He wants thus to impose on the Allies, take advantage of their inadvertence and do havoc. But the Allies will not be imposed upon by these deceitful proposals.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

Salonika.

11. The *Andhraprakasika*, of the 24th August, reports that two-thirds of Salonika, which is at present the chief seat of the Allies in Greece, have been destroyed by fire.

SAMPAD ABHYUDAYA, Mysore, Aug. 24th, 1917.

The war.

12. The *Sampad Abhyudaya*, of the 24th August, writes:—Military experts had expected that the war would end in three years. This did not come true. Von Hollweg says that neither party has had any material success and that both parties have had an equal measure of loss and gain. This might be true. Germany has conquered some territories in Europe but lost some territories in Africa. The Germans claim that the allies have lost a tonnage of 3,000,000 through their submarine campaign. The allies have proved that these claims are false. However that may be, the allies are employing crores of men in building new ships which outnumber those that are destroyed. America is taking vigorours steps to increase her tonnage. The allies are building submarines which can destroy enemy submarines. As Hollweg observed the German conquests of territories do not amount to much. Their successes, too, are not many. Their hopes of future successes are rapidly declining. Nearly a year has elapsed since the Kaiser boasted that he would bring the war to a successful end. Some months have gone by since he swaggered that he would conquer the British by reducing them to starvation in less than a month. He now says that the war will go on till 1919. All this goes to show that, however desirous the Kaiser may be to win the war, he has not the power to do so, and that the allies are not weaker than the enemy. It would appear that though a small section of the Germans are for peace, the majority seem to be bent on the continuance of the war and that though a few are willing to have peace on terms of status quo ante a large number is opposed to the restoration of conquered territory. We must, therefore, conclude that the war is showing no signs of an early termination. It is not likely that peace will be concluded unless either party is totally defeated.

13. The *Jaridah-i-Rozgar*, of the 24th August, in a leader on the marginally-noted subject, writes:—Since Mr. Asquith's resignation, Mr. Lloyd George has been discharging the important and responsible duties of the Prime Minister in a most brilliant manner. He has given all Europe proof of his statesmanship and administrative ability. In lofty ideals and high resolve it would be neither improper nor out of place to compare him with Mr. Pitt who frustrated Napoleon's plans and covered Great Britain with glory.

Mr. Lloyd George's views on the war.

JARIDAH-I-ROZGAR, Madras, Aug. 24th, 1917.

With these prefatory remarks the editor gives a translation of the statement made by Mr. Lloyd George on food-stuffs in the House of Commons on the 16th instant.

II.—Home Administration.

(b) *Courts.*

14. The *Andhrapatrika*, of the 24th August, says:—Some Indian officials trouble and annoy their own countrymen in order to gain the patronage of the Government. The District Judge of Guntūr has sent a circular over his signature calling for a list of the names of those pleaders who take part in politics. To assign to his subordinate Judges this duty of preparing such a list is high-handedness on the part of the District Judge. He has to decide cases according to their merits, and he has nothing to do with the political activities of pleaders. It appears that instead of putting down such irregularity, the Government are encouraging it. The sooner the Government put an end to such irregular acts, the better.

The District Judge of Guntūr.

ANDHRAPATRIKA, Madras, Aug. 24th, 1917.

(d) *Education.*

15. The *Dravidan*, of the 22nd August, reproduces in Tamil a lecture delivered on this subject by Rao Bahadur P. Thyagaraya Chettiyar at Coimbatore, which appears in *Justice* of the same date.

Education and industries.

DRAVIDAN, Madras, Aug. 22nd, 1917.

16. Referring to the opening speech of the Viceroy in the Educational Conference held at Simla, the *Swadesamitran*, of the 23rd August, says:—In the course of this speech, the Viceroy gave two reasons against the use of the vernaculars as the medium of instruction in schools, and these are (1) that it is only the English-educated men that get appointments and (2) that there are no text-books in the vernaculars. The Viceroy has not evidently noted that the Government can, in a moment, get rid of these reasons. All that is necessary is for them to issue an order that a knowledge of English is not required for holding an appointment. Though it may cause some difficulty in the beginning, the new state of affairs will soon adjust itself. If another order is passed directing that education should be imparted through the vernaculars, text-books in vernaculars will appear within a very short time. The Viceroy asked those assembled in the conference to assume that English should be the medium of instruction in schools and suggest measures for improving this instruction. When the people are against English being the medium of instruction in schools, the officials want suggestions for improving the instruction given through English. There may be some justification for this view of the officials if the only objection for English being the medium of instruction is that it does not impart sound knowledge. The main objection to it is that the educated men who learn a foreign language, forgetting their own, become denationalised. We need not dilate upon the part played by the vernaculars in the creation of a nation. That there are numerous languages in this country is stated by the Viceroy to be an argument against making the vernaculars the medium of instruction in schools. Evidently, he has not noted the extent of this country. It is quite natural that, in a country like this, which is equal in extent to Europe excluding Russia, there should be several languages in use. In a very small country like Scotland, the language of the northern portion is quite different from that of the southern, and the language of the Irish is not understood by those in England. Considering all these things,

English or vernacular to be the medium of instruction in schools.

SWADESAMITRAN, Madras, Aug. 23rd, 1917.

the existence of several languages in this country need cause no anxiety. He remarks again that the English language will hereafter be used even at home which would help the boys to understand it much better. The idea of our people is only to prevent such an anomaly. Even when English is used only by the males outside the home, we see them keep away from the people of the country and become denationalised. If, with this, girls also begin to speak in English we will be spoiled in every way. We hope the object of the Viceroy is not to bring about this result.

HINDU NESAN, Madras, Aug. 23rd, 1917.

In commenting upon the same speech, the *Hindu Nesan*, of the 23rd August, remarks :—Considering this speech carefully, he cannot be said to have evinced any interest in the matter of adopting the vernaculars as a medium of instruction in schools. We have to regret that he forgot altogether that it is not possible to impart education to, and improve the knowledge of, the ordinary people in India except by means of the vernaculars.

DRAVIDAN, Madras, Aug. 23rd, 1917.

English or vernacular to be the medium of instruction in schools.

The *Dravidan*, of the 23rd August, welcomes the speech of the Viceroy at the Simla Conference as relieving the anxiety of the paper whether the Educational authorities would perchance give primary importance to the vernaculars relegating English to an inferior position.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

The vernaculars.

In commenting on the proceedings of the Secondary Education Conference held at Simla, the *Andhrapatrika*, of the 22nd August, says :—The speech of His Excellency Lord Chelmsford has disappointed the advocates of vernaculars. . . That it is unnatural that education should be received through the medium of foreign languages is borne out by the fact that such a system is not in vogue in the civilised world. . . A wonderful change has now come about in the ideals of the country. Professor Karvey has established a women's university and is giving education in the vernaculars with success. The Nizam of Hyderabad has decided to establish a Urdu university, and Canarese is encouraged in the Mysore university. The people are showing more and more love for national education, and it may be asserted that there will not now be keen differences of opinion in the matter of giving education in the vernaculars. . . It does not appear satisfactory that His Excellency the Viceroy should have said that it is not possible to spread education through the medium of the vernaculars. . . Again, to carry on the administration of the country in the vernaculars is the foundation of self-government, and the chief means for it is to give education through the vernaculars. Such education will be useful even in the case of ordinary administration. It will also help the people to take greater interest in the administration of the country. It is impossible that the English language can ever become the common language of the Indians, and it will not tend to the welfare of the country to discourage the development of the vernaculars. . . The Maharaja of Alwar said :—Though it may be that to imitate others is to honour them, it forbodes death to imitate others without showing one's individual talent. Vernaculars should be spread in all directions in order that our nationality may be preserved, and that our spiritual progress may not suffer.

ANDHRAPATRIKA, Madras, Aug. 24th, 1917.

The *Andhrapatrika*, of the 24th August, says :—It is not right that the representatives of the *Gurukula* and the *Santi Niketana* institutions and those of the Mahila university and the Andhra National College have not been invited to the Secondary Education Conference, and their opinions consulted. It is now plain that the advocates of vernaculars have much to do. The question of the vernaculars has attracted the attention of the Government.

SAMPAD ABHYUDAYA, Mysore, Aug. 24th, 1917.

Vernacular education.

In an article referring to the proceedings of the recent Directors' Conference at Simla, the *Sampad Abhyudaya*, of the 24th August, expresses itself in hearty agreement with the views expressed by His Excellency the Viceroy on the occasion in regard to the relative positions to be assigned to English and the vernaculars in schools, and remarks that the question is a vital one and deserves to be settled in the manner indicated by His Excellency.

t they should go on agitating for it until they get it, that they were till then ated as children by the Government, that this would no longer do and that they ould be treated as men.

40. The *Swadesamitran*, of the 18th August, abstracts in Tamil the further portion of the letter said to have been written by Mr. Gandhi to the *Indian Opinion* of South Africa on the advantages of adopting the policy of passive resistance, referred to in paragraph 27 of Report No. 34 of 1917.

Passive resistance.

SWADESAMITRAN, Madras, Aug. 18th, 1917.

The *Swadesamitran*, of the 24th August, reproduces in Tamil a lecture said to have been delivered by Mr. Lakshminarayana, Barrister-at-Law, at Brahma Mandir, Georgetown, advocating passive resistance, in which the lecturer, after convincing the audience that there is no justification for the plea that the Indians are not fit for Home Rule and that the very raising of a doubt regarding their fitness is an insult to them considering their past history, and appealing to those assembled to adopt passive resistance, is reported to have observed :—If you use the weapon of *swadeshism* zealously so as to make the mills in Manchester stop work for at least a day in a week, we will surely win. If you take steps here which affect the merchants in England, our prayers will be surely granted without any demur.

SWADESAMITRAN, Madras, Aug. 24th, 1917.

A correspondent, by name P. S. Ramasubba Ayyar, the editor of the *Purnachandrodayam* of Madura, contributes an article to the above paper on the mighty force of passive resistance as a means to gain an end and, intimating his decision to tour round the country establishing Home Rule Leagues and *swadeshi* bazaars and preaching to the people the advantages of passive resistance, until Mrs. Besant and her colleagues are released, appeals to all Indians to be prepared to sacrifice everything for improving the condition of this country.

The *Swadesamitran*, of the 25th August, publishes in Tamil the proceedings of a public meeting held in Negapatam, under the joint auspices of the Tanjore District Congress Committee and the Negapatam Home Rule League, when a resolution was passed approving the proposition of the Madras Provincial Congress Committee to adopt the policy of passive resistance.

SWADESAMITRAN, Madras, Aug. 25th, 1917.

The *Andhraprakasika*, of the 22nd August, reports that at meetings held at Triplicane, Egmore and Rayapuram, the question of passive resistance was discussed. It says also that the Maharashtra Association dwelt on the advisability of resorting to passive resistance.

Passive resistance.

ANDHRAPRAKASIKA, Madras, Aug. 22nd, 1917.

The *Andhrapatrika*, of the 25th August, reports that the Kistna District Congress Committee has decided that the policy of passive resistance should be necessarily adopted.

Passive resistance.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

The *Andhraprakasika*, of the 25th August, says, with reference to the disapproval expressed by Mr. N. Subba Rao Pantulu and six others, of the proposed adoption of passive resistance :—It will be well if the Home Rulers heed their words. Passive resistance will not be of use in our country. . . The Ganjām District Association entertains doubts about the efficacy of passive resistance. The people of Chittoor and some others want passive resistance. . . Mr. Montagu is coming to India to consider about the political rights to be given to India. The conditions of India are in this wise. We cannot say whether India will be granted political rights or whether the matters will end in confusion.

Passive resistance.

ANDHRAPRAKASIKA, Madras, Aug. 25th, 1917.

(A)

The *Desabhimani*, of the 26th August, reports Mr. P. Suryanarayana Rao to have said at a meeting at Guntūr :—Mrs. Besant represented to the Government among other things that they should carry out their pledge to give over the administration of India to the Indians. For this, she had to suffer internment. We cannot realize her ideals unless we all join together and work with courage and firmness of mind. Though our agitation is constitutional, the Government are subjecting us to hard punishments. Though we represent to them that this is unjust and that many statesmen have pronounced that the agitation for *swaraj* is not unlawful, the Government have turned a deaf ear and have begun to enforce repressive laws. So long as we submit to this, we will be made victims to such laws. We must not

Passive resistance.

DESABHIMANI, Guntūr, Aug. 26th, 1917.

(A)

mind the enforcement of the laws by them and submit to it. If we do so cannot deserve to be called heroic in action. By this do not suppose that I exhorting you to break the peace. Our duty cannot be accomplished unless refuse to submit to their orders. This is what our people call passive resistan . . . *Prahlada* resorted to passive resistance when he was subjected to sever trials by his father *Hiranyakasipa.* He showed God in a pillar and his father wa at last immensely pleased with him. Every individual naturally endeavours to attain liberty. Our rulers will surely grant our desire for *swaraj.* Unless we adopt passive resistence, that desire of ours will not be fulfilled.

The paper reports Mr. Gollapudi Ramanathayya to have said:—Even the father will not willingly give up the management of the house to his son, however clever he may be. If he does, he can no more exercise the independence he enjoyed before. . . . In the same manner, the Government do not give us self-government, but intern the Home Rulers, and impose security on their papers with a view to suppress the papers. If self-government is granted to us, the comforts of the Goverment officials administering our country on behalf of the Parliament, will be affected. They are exercising authority over us just as they please. If they lose their independence, by giving liberty to us and to our country which they have been ruling with unlimited authority, nowhere else can they exercise similar authority. In a sprit of self-interest, therefore, they say that our agitation is unlawful, and that our papers are beginning to write seditious articles. They then impose securities on our papers, intern leaders, and do such other things. By such designs, they try to suppress our agitation and keep the desires and aims of the Indians concealed from the people of England. Fearing that the people of England may grant our desire for self-government if by a circulation of the papers they should come to know of the ideals of the Indians, they place such obstructions in the way of papers circulating largely. We must therefore resort to passive resistance. Unless this is adopted, the goal cannot be reached. As the rulers enforce such repressive laws against constitutional agitation, we must not mind those laws.

The paper then publishes the speech of Mr. Chat[illegible] Narasimha Rao, in which he refers to a case of successful passive resistance by the washermen of the place some years ago and placed that as an example for the Indians to follow today. He remarked:—" If a Police Inspector is sent here to stop the meeting, you will say, 'No! we will proceed.' This is passive resistance." He said in conclusion: Pa sive resistance depends upon will force. The correct meaning of this resistance is to do one's duty with firmness and without fickleness of mind. May the descendants of the *Rishis* who were noted from time immemorial for the eminence which they attained by mere soul-force, call to mind once today the example of *Prahlada* and others and establish righteousness.

[...]RAPRAKASIKA, Madras, [...] 24th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 24th August, says in its leaderette:—The Madras Provincial Congress Committee has boldly decided that passive resistance is not unlawful and recommended its adoption. It is difficult to know whether it is lawful or unlawful until it is adopted. The passive resisters must not approach Mr. Montagu and ask him for anything.

[...]D ABHYUDAYA, Mysore, [...] 30th, 1917.

Passive resistance.

Referring to the recent discussion at the Madras Provincial Conference regarding the question of passive resistance, the *Sampad Abhyudaya*, of the 30th August, says that passive resistance implies a degree of harmony and mutual cord[...]ity among the different classes and communities which constitute the nation w[...]ch is impossible under the strifes and animosities which seem to characterise the [...]ople at present, and that judging from the present state of things one would almost despair of India ever becoming a united nation.

[...]DESAMITRAN, Madras, [...] 25th, 1917.

The manifesto against passive resistance.

41. The *Swadesamitran*, of the 25th August, reproduces in Tamil the manifesto issued by some popular leaders against the adoption of passive resistance immediately and expressing its surprise at this manifesto not having been communicated to it, observes:—The advisability of the method of adopting passive resistance was discussed recently by the Provincial Congress Committee for two

days and it came to the conclusion that it should be adopted. Subsequent to this decision there has been no change in the circumstances under which it was arrived at. Mrs. Besant and her colleagues are still in internment. The policy of repression cannot be said to have ceased. Under these circumstances, what has made a few leaders to issue this manifesto? Are they not bound by the duty of abiding by the decision of the majority? If they differed in opinion, the proper course would have been for them to convene a meeting of the Congress Committee again and to discuss the question. They have evidently not thought over the point whether the issue of a manifesto by them, though it may secure for them cheap popularity, is in consonance with their responsibility as popular leaders.

The present situation.

DRAVIDAN, Madras, Aug. 23rd, 1917.

42. In the course of a leader under this heading the *Dravidan*, of the 23rd August, repeats its argument against the grant of Home Rule to India at this juncture, that it will lead only to the administration being centred in the hands of a few Brahmans and makes fun of the clamour of the Home Rulers by describing the proceedings of an imaginary parliament in which each Brahman member dwells upon his own hobby.

Brahmans and Non-Brahmans.

TAMILIAN, Madras, Aug. 15th, 1917.

43. The *Tamilian*, of the 15th August, publishes a number of verses from the pen of a correspondent which condemn the Brahmans as having written false books styled Vedas, Puranas and Manudharma Sastra to support their claim of belonging to the highest caste and to help them in eking out a livelihood and calls them *mlechas*.

The activities of the Home Rulers.

TAMILIAN, Madras, Aug. 15th, 1917.

44. A correspondent of the *Tamilian*, of the 15th August, contributes an article to it in which he refers to the internment of Mrs. Besant and others under the Defence of India Act and the fear entertained by men like Sir S. Subrahmanya Ayyar and Tilak that they would also be interned and adds:—The best policy for the Government will be to put down every one whoever he may be, that causes intense excitement in the country. It is necessary that our Government of India and the local Government should take prompt steps in the matter. It is owing to their delay that even the old men in villages are being taught to claim Home Rule. It is only 10 per cent of the people that are educated in India, and so the majority have no idea whatever of politics. Some seditionists go to these people and spoil their minds by sweet words. These people, instead of speaking the truth, find fault with the Government and poison the minds of the villagers. I hope the Government will move swiftly in interning all these under the Defence of India Act.

HR

MAHAVIKATA DUTAN, Madras, Aug. 25th, 1917.

The *Mahavikata Dutan*, of the 25th August, also condemns the activities of the Home Rulers and makes fun of a few educated Indians clamouring for Home Rule when the majority of the people are not able to make both ends meet and when there is enough of internal dissensions in the country on account of caste and creed. The paper thinks that there is no use of granting Home Rule to India until compulsory education is introduced throughout the country.

The Home Rule League, Kumbakōnam.

SWADESAMITRAN, Madras, Aug. 24th, 1917.

45. The *Swadesamitran*, of the 24th August, publishes, from the pen of a correspondent, the proceedings of a meeting held at Kumbakōnam, on the 21st idem, under the auspices of this League, when Mr. N. Tiruvengadathayyangar is reported to have observed that by Home Rule the people were only urging for the grant of more powers to their representatives and for the consultation by the Government of the opinion of the people prior to the enactment of any legislation undertaken by them.

HR

The Home Rule League, Trichinopoly.

DRAVIDAN, Madras, Aug. 23rd, 1917. SWADESAMITRAN and HINDU NESAN, Madras, Aug. 24th, 191[illegible]

46. The *Dravidan*, of the 23rd August, and *Swadesamitran* and the *Hindu Nesan*, of the 24th idem, reproduce in Tamil the proceedings of a public meeting held under the auspices of this League at Trichinopoly on the 19th idem, when Mrs. Sivakamu Ammal, Mr. Sri Ram and Mr. Deobhanker are reported to have advocated the adoption of the policy of passive resistance. The proceedings are published in the *Hindu* of the 23rd idem.

and Persia. But it is stated that it is not possible in India, which is noted for its ancient civilisation and which once contained democratic institutions.

It may be surmised that the ideal of Mr. Montagu is to establish parliamentary institutions. That he has that ideal in view is evident from his speech on the report of the Mesopotamia Commission.

ANDHRAPATRIKA, Madras, Aug. 25th, 1917.

Mr. Polak.

62. In commenting on the speech of Mr. Polak at a dinner given by the editor of the *Hindu*, the *Andhrapatrika*, of the 25th August, says:—Mr. Polak has exhorted the people to do everything that lies in their power in order to maintain the rights of their countrymen in the Colonies. The report of the Indian representatives that attended the Imperial Conference will not, as we stated already, be of much use to ameliorate the condition of the Indians in the Colonies. If the disabilities of the Indians should disappear, the Colonials should be subjected to the same disabilities in India as the Indians are subjected to in the Colonies. Mr. Polak also gave expression to the same view. . . He has stated that whatever help he and Mr. Montagu may render to India, India's future lies in the hands of the Indians and that if they make the necessary sacrifices and show their fitness, they will undoubtedly reach the goal. History also teaches us that a nation can attain national prosperity if it begins to shape its own destiny. May the words of Mr. Polak breathing experience inspire new spirit in the minds of the Indians.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

"Glad news".

63. The *Andhrapatrika*, of the 22nd August, represents the *Message* to have written:—We are glad to read in the columns of the *Amrita Bazaar Patrika* that the Government of Bengal are intending to release some of the young men interned under the Defence of India Act. . . The paper observes that the people in Madras also desire the same thing in connection with the Madras internments. It hopes that the desire may be fulfilled, and that the rulers and the ruled may be drawn together in a closer tie.

ANDHRAPATRIKA, Madras, Aug. 22nd, 1917.

The *swadeshi*.

64. Writing on the subject of *swadeshi*, a correspondent to the *Andhrapatrika*, of the 22nd August, says:—Till some sixty or seventy years ago, even England had her trade protected. After her industries had well developed, she adopted her present policy in a spirit of selfishness. Indian politicians and English economists have stated that protective tariff is supremely necessary for the advancement of the country. The rulers not having responded to it, our country has been reduced to poverty and cannot stand the competition of foreign countries.

ANDHRAPATRIKA, Madras, Aug. 23rd, 1917.

The Non-Brahman Conference.

65. The *Andhrapatrika*, of the 23rd August, refers to the resolutions passed at the Non-Brahman Conference and says:—It is to make known the liberal spirit in which the resolutions were conceived and to show how the desire for self-government has permeated all classes, that we have referred to the resolutions in detail. The Hindus and the Muhammadans are agreed in the matter of self-government. It has today become plain that the surmise that the non-Brahmans in South India are opposed to the self-government propaganda, is groundless. Mr. Montagu is to visit India soon. The Indians may attain their object by representing to him with one voice their national aspirations.

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

Federal rule.

66. The *Andhrapatrika*, of the 27th August, urges the division of the country into provinces on a language basis and finds support for its contention in the federal rule suggested by Mr. Montagu for India, the observations made in this behalf by the *Indian Chronicle*, and in the ideals of many European countries such as Poland, etc. It says that there is nothing absurd in the desire on the part of the *Andhras* to have a separate province for themselves and exhorts the *Andhras* to convince the rulers of the truth of their contention and gain their end.

ANDHRAPATRIKA, Madras, Aug. 27th, 1917.

Indian Members of the India Council.

67. The *Andhrapatrika*, of the 27th August, endorses the suggestion of the *Times of India* that the Indian Members of the India Council may postpone their voyage to England so that they may meet Mr. Montagu in India and confer with him on the question of self-government for India.

68. A Nellore correspondent to the *Andhraprakasika*, of the 24th August, says:—In the district of Nellore, 80 per cent of the people are ignorant of political matters, though it is now eight years since the associations in this district came into existence. . . The leaders of the people are ignorant of the grievances of the masses. Forty per cent of the people in the western villages of our district have a half-meal only once in two days.

Political life in Nellore.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

69. In the course of an article under this heading, a correspondent to the *Andhraprakasika*, of the 24th August, says:—Innumerable are the wrongs done by Government officials. They claim it as their right to take bribes and misappropriate money. Who knows how many throats are cut in India by reason of this greed for money. . . Should we have *swaraj* under such circumstances? Can we get it at all? Can we derive happiness from it? First of all, remove the cause of our decline. You do not indeed see that. Have you not yet known that India is groaning under differences? Merge all differences at least hereafter, give up all false pride, and with a patriotic heart, consider what you ought first to do.

What is our duty now?

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

70. The *Andhraprakasika*, of the 23rd August, publishes an imaginary dialogue in which one character is made to say with reference to the externment of the sub-editor of *New India*: "All that His Excellency the Governor does is of this nature. . . The Government have gagged the mouth of Mrs. Besant. They can do what they please. What can anybody do?" Another is made to say:—Yes, it is their kingdom. Others cannot open their mouths. . . They are putting all to great trouble without discrimination. I cannot bear it any longer. I have patriotism. Let me see as far as it lies in my power. I am no ass to put up with all that they do.

An imaginary dialogue regarding internments, etc.

ANDHRAPRAKASIKA, Madras, Aug. 23rd, 1917.

71. The *Andhraprakasika*, of the 24th August, reports Mr. Tyagaraya Chetti to have said:—The Universities turn out graduates and lawyers to a great extent. As the number of lawyers increases, litigation and courts also increase and the people are greatly ruined. . . Indigenous industries have all declined on account of competition. While the foreigners profit, we suffer. . . We are grateful to the British Government for many benefits, but it is doubtful if we are advancing from an economic point of view. The people are also degenerating physically.

Industries.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

72. In its leader the *Andhraprakasika*, of the 24th August, exhorts the non-Brahmans to unite together, appoint a representative committee, and avail themselves of the opportunity afforded by the visit of Mr. Montagu, by representing to him their grievances.

Mr. Montagu and the non-Brahmans.

ANDHRAPRAKASIKA, Madras, Aug. 24th, 1917.

73. The *Hitakarini*, of the 19th August, says in its leader:—The sword of the Press Act is becoming sharper and sharper. Every one knows that many poor papers have fallen a prey to it. . . It hangs over the heads of those that conduct papers and the pen of the editor is beset with risks. The attitude of the authorities is very serious, and the Criminal Investigation Department officers have gained the capacity to see wrong where it is not. These officers bring into memory the acts of the old plague inspectors. They find seditious expressions in innocent writings and acts likely to break the peace in the conduct of innocent men, and thus try to win the favour of the bureaucracy and extend their term of office. . . But the enforcement of the Act only tends to stimulate the papers published in English to greater national enthusiasm and activity. . . We cannot say how many more deposits of security have to be devoured. . . If security is imposed on helpless Telugu papers, there will be none to hear their complaints. . . This is not the time for editors to speak out their hearts. They need not fear that the time may not ever come to discharge their duty. The rigour of the Press Act will not last for ever. The authorities may change their attitude. If the Empire opens its eyes, the freedom of the press will be restored. The editor must be confident that although the papers may bow down their heads today, they may wave the flag of their duty to-morrow. We warn the editors to wield their pen in a peaceful manner.

A warning to editors.

HITAKARINI, Ellore, Aug. 19th, 1917.

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HITAKARINI, Ellore, Aug. 19th, 1917.

A District Board member, Kistna.

74. The *Hitakarini*, of the 19th August, recommends the name of M.R.Ry. Mote Gangaraju, who is noted for his liberality, and who has now been appointed as a member of the District Board of Kistna, to a title on the occasion of the next birthday of His Majesty. It is at a loss to know why the authorities have not yet honoured him with a title.

HITAKARINI, Ellore, Aug. 19th, 1917.

A circular.

75. Referring to the circular of the District Judge of Guntūr calling for a list of the names of pleaders taking part in the Home Rule propaganda, the *Hitakarini*, of the 19th August, writes:—Did the Government send orders in this connection to all District Judges in the Presidency or to the District Judge of Guntūr only? When the C.I.D. officers are waiting to do their utmost in the matter, why should the District Judge of Guntūr bother himself about this? Will he by this rise in the estimation of the Government?

DESABHIMANI, Guntur, Aug. 26th, 1917.

The future of India.

76. The *Desabhimani*, of the 26th August, says in its leader:—We cannot divine the future. Just when a tree is yielding fruit, it may be affected by a disease and disappoint us. . . Political circumstances are of this nature. The whole country is in a state of confusion. The rulers of provinces are more or less the cause of this confusion. Especially, Lord Pentland, the ruler of our province, has made an uncalled-for speech against the opinion of the people and created confusion. To add insult to injury, His Excellency has issued orders of internment. This gale has slowly spread over the whole country frustrating the hopes of the people. The people do not know what to do, and are thinking of different things. The leaders of the people go here and there, consult with one another, and are about to come to a conclusion. They have made up their minds to some extent. That is to resort to passive resistance. . . Nobody says that improper methods should be adopted. That is opposed to the Hindu Sastras and customs. Hindus look upon the sovereign as God. His Majesty King George V is good. He looks upon the subjects as his children. As soon as he returned to England after visiting India, he made suggestions regarding the way in which India should be governed to the satisfaction of the Indians. Indians can never entertain any hostile opinion about him. Our future depends upon his knowing about us. . . . The appointment of Mr. Montagu augurs good for India. There have been indications of future good during the last few days. But we cannot trust till we realise our hopes, because we have experienced disappointments. . . If proper enquiries are made on the lines indicated by the utterances of Mr. Montagu, Indians may get self-government ere long. We want to have a share in the administration of the country, and we are not so very concerned with offices. Indians are satisfied with small things.

SAMPAD ABHYUDAYA, Mysore, Aug. 25th, 1917.

Mr. Montagu and Home Rule.

77. The *Sampad Abhyudaya*, of the 25th August, writes:—The latest issue of the *Gazette of India* states that the Secretary of State will come to India to effect reforms in the Indian administration, that India will be granted self-government (*swaraj*), that arrangements will be made for the establishment of Home Rule, that Indians will be admitted to commissioned ranks in the army, and that all these reforms will be considered forthwith. If this be true, we must consider our country very fortunate.

MYSORE STAR, Mysore, Aug. 26th, 1917.

Popular leaders and the backward classes.

78. In a leading article referring to the presidential speeches at the two Conferences of the Brahmins and the non-Brahmans recently held at Coimbatore, the *Mysore Star*, of the 26th August, observes:—The root cause of these class differences between the Brahmans and the non-Brahmans which are so detrimental to the progress of the country, is abundantly clear from these speeches. Is it not incumbent on the educatad leaders of the country, who bear on their shoulders the responsibility of guiding the backward classes, to prove themselves more broad-minded, unselfish and generous to their brethren who are lagging behind, so as to ward off all fears created in the past that they as leaders might utilize their powers to keep the others downtrodden? Unless this is done, the country cannot progress, nor will it be possible to get the privilege of self-government, which can only come to a united nation. All far-seeing

people must admit this point. This is why all administrators are solicitous to help the advancement of the backward classes. The latter it is that form the vast majority of the population. All statesmen are agreed that when these show an awakening and wish to come forward, it would be very inexpedient to keep them in discontent instead of helping them to gain their wishes. In the recently published scheme of reforms drawn up by the late Mr. Gokhale, he has fully emphasized the necessity of giving every class and community, such as the Moslems and Lingayats, wherever they form an appreciable number, the opportunity of electing their own representatives to the Legislative Council and thus indicated the manner in which the backward classes may be helped to come forward. All true and far-seeing statesmen who aim at the advancement of the country as a whole will doubtless endorse his view. If all popular leaders should earnestly show the same brotherly feelings towards the backward communities, who would regard their leadership with suspicion or fear? It is such leaders that can truly help to reform the administration. If, on the other hand, the leaders should remain self-seeking at heart, but only profess broad principles, they will only mar and not make the progress of the country.

Lord Islington on Indian reforms.

SWADESHABHIMANI, Mangalore, Aug. 24th, 1917.

79. In continuation of an article in a previous issue (vide Report No. 34, article 31, paragraph 4) the *Swadeshabhimani*, of the 24th August, commenting on Lord Islington's recent speech on the subject of reforms in the Indian Administration, says:—Even the most casual glance at his suggestions will bring home to the reader's mind that they are not likely to satisfy even a hundredth part of Indian aspirations. Before laying bare the true nature of these Islingtonian reforms, it would not be inappropriate to tell our readers that the Bengal Congress Committee has expressed its dissatisfaction with them and educated Indian opinion in the whole country is deploring his extremely disappointing pronouncement. Lord Islington is only arguing in a vicious circle in saying that the non-official majority in the Councils can only increase the number of critics and serve no purpose in the absence of any real responsibility resting with them. His statement (endorsing the views of the bureaucracy on the subject) that the idea of self-government cannot be carried out in a day, because England took many centuries to establish self-government and Ireland has yet to get it, ignores the fact that it is not necessary that the same process of evolution should be gone through in every case and that in every age man can profit by the discoveries and results achieved in the past and make his task easier. If England took many centuries to obtain self-government, why did Poland too not take the same length of time? Is it not one of our own Allies—Russia—that granted self-government to Poland? Is it not the British themselves who granted the same right to the Boers? Why was not the plea of *gradual* progress urged in their case? If the main principle of democracy itself is to be ignored, where would be the good of a few minor soulless reforms? To give the people control over particular departments with the main responsibility still resting elsewhere is akin to giving them the privilege of carrying an empty palanquin. We do not know what he actually meant by the words that India should resemble the *Commonwealth* of Australia. We can attach no more value to these pleasant words than to what parents are heard to say to humour their children. So long as the principle of democracy is to be ignored, it is useless to discuss the nature of the other reforms. If this is all that is to come to the expectant public, we must observe that they will be deeply disappointed. One welcome feature of Lord Islington's pronouncement, however, is that while Lord Sydenham and the Bishop of Bombay and other provincial authorities and thorough Anglo-Indians are asking us not to urge this vexed question of reforms during the present crisis, Lord Islington has shown that he and a few others do have the leisure to give thought to Indian problems and that they do utilise it to this end.

The paper next refers to the scheme of reforms drawn up by the late Mr. Gokhale and remarks:—These reforms are inadequate in the opinion of the Congress and the Moslem League. As the Hon'ble Mr. Sastri observes, if Mr. Gokhale were alive at present he would have headed the list of signatories to the memorandum of the nineteen. Thus, the memorandum of the nineteen, the Congress, the Muslim League and the Home Rule Leagues and other educated

Indian opinion have made it abundantly clear that Mr. Gokhale's proposals stand very low in the scale of demands now made by the people. They establish one important point however, namely, that even before the autocratic nature of the authorities was brought to light by events such as the Mesopotamian tragedy, Mr. Gokhale saw the need for changes in the prevailing system of the administration.

The same paper in another article says:—The disappointment caused by Lord Islington's pronouncement has been somewhat allayed by Mr. Montagu's later utterances on the subject. While we are left to wonder what his crumbs of reform will be like, we are told that he will consult responsible authorities such as the Viceroy on coming to India. If we may judge from the present attitude of these authorities, we are at a loss to know how this consultation would help Mr. Montagu. If however he should frame his reforms in the light of the suggestions given by the representatives of recognised popular bodies to India, there will be some return for the pains taken in undertaking such a long journey. If, on the other hand, he should allow himself to be guided by his officials, it is impossible that he can succeed in his mission. We only hope that the sweet rose of Mr. Montagu's reforms will not be befouled by the onion touch of official attitude in India.

SWADESHABHIMANI, Mangalore, Aug. 24th, 1917.

Eye treatment of district hospitals.

80. In an article welcoming the proposal to afford facilities for the treatment of eye diseases at district hospitals at certain centres, the *Swadeshabhimani*, of the 24th August, says that it is to be hoped that the authorities concerned will lose no time in giving effect to a proposal of such incalculable good to the public.

MANORAMA, Calicut, Aug. 24th, 1917.

New hospitals for the treatment of eye diseases.

The *Manorama*, of the 24th August, approves of the decision of the Government to establish Ophthalmic Hospitals at Coimbatore, Tanjore and Vizagapatam, and in referring to the advantages of treating eye diseases according to the Ayurvedic system, dwells upon the necessity of appointing an Ayurvedic specialist in eye diseases in each of these hospitals.

KERALA SANCHARI, Calicut, Aug. 22nd, 1917.

Self-government.

81. The *Kerala Sanchari*, of the 22nd August, says:—It cannot be denied that the internment of Mrs. Besant and her associates has created considerable agitation in various parts of India. Though the public may not be aware of the reasons that induced the Government to take this step they cannot be said to have done so without sufficient grounds. It was after this internment that the number of Home Rule Leagues in India and the members thereof increased, and that the people began to evince more interest in matters relating to self-government and *swadesism*. The aim of these leagues is to liberate Mrs. Besant and her lieutenants from their confinement. As a result of the endeavours of the people in this direction the Local Governments and administrations were constrained to adopt repressive measures for curtailing their liberty. To thwart the measures taken by the Government the people have decided upon adopting passive resistance, as was done by the Indians in South Africa. But as the conditions there are different from those prevailing in India, such a step, if taken, would, instead of benefitting the people, be prejudicial to their interests. We do not believe that the Government are opposed to the grant of self-government to India. But what they contend is that it is not advisable either to demand or to grant complete self-government all at once especially in this time of war. We think that a majority of the Indians will not agree with Government, if they say that India is not yet ripe for self-government. We even doubt whether the tone of the speeches of some of the ardent Home Rulers has not displeased or irritated the Government. The recent repressive measures of the Government should, therefore, be considered as an indication of their displeasure. It cannot be denied that the responsibilities of Government are great. We are of opinion that to obtain powers and privileges from such a Government the people should approach them respectfully, and represent their wishes in a moderate and loyal tone, but that, instead of doing so, it will be ruinous to them if they go beyond their limits. The *swadesi* movement is, no doubt, beneficial to the country. But then it is not commendable to take the *swadesi* vow in a hostile spirit and with a view to boycott foreign goods.

In a leader under the heading "Self-government" the *Uttara Taraka*, of the 25th August, condemns the resolutions relating to passive resistance passed by the Home Rule Leagues in various parts of the country and says:—It is improper on the part of the Home Rulers to adopt such methods at a time when England is engaged in this colossal war. What value can be attached to their contention that they are loyal? As a result of this war the liberties of the people in England have been curtailed temporarily. There is no nation in the world which has so much love for liberty as the English. Yet, they willingly submit to the stringent laws that had to be made owing to this war. This is genuine loyalty. The protagonists of Home Rule ought to understand that their efforts would not be conducive to the welfare of the country, if they think that the critical position in which England is placed at present may be taken advantage of for pressing their claims for self-government.

Self-government.

UTTARA TARAKA, Parur, Aug. 25th, 1917.

82. The *Jaridah-i-Rozgar*, of the 23rd August, writes:—Last Tuesday evening's *Gazette of India* publishes the good news which reveals the policy of His Majesty's Government in the matter of Indian reforms.

Good news for India.

JARIDAH-I-ROZGAR, Madras, Aug. 23rd, 1917.

What could afford India greater pleasure than the announcement that Mr. Montagu, the Secretary of State for India, is to be the first Secretary of State to visit this country?

It is said that he will make the necessary changes in the administration of the country and consult the Viceroy and the local Governments on the subject of reforms.

The editor appeals to his compatriots to unstop their ears, to look with their eyes, to set aside all prejudice and bias, and to consider for a moment whether, in spite of the existence of a well-ordered Government, all this clamour for Home Rule is becoming.

In accordance with the saying "Kings know their own State secrets best," everything consistent with reason is being done for the administration of this country. The Government are not for a moment unmindful of what is required for the prosperity and advancement of the country. If agitators refrain from expressing their pleasure at the coming visit it will be a manifest mark of their ignorance and folly.

The editor refers, in appreciative terms, to the glad tidings that the Government have decided to grant commissions to Indians, and to the liberal spirit in which the Government are approaching the question of reforms, and, in conclusion, points out that it is the duty of his co-religionists to lend the Government a helping hand and to put a period to extravagant demands.

V.—Prospects of the Crops and the Condition of the People.

83. Referring to the scarcity of rice in Malabar, a correspondent in the *Manorama*, of the 24th August, writes:—By the time we get Home Rule people would die of starvation. They cry aloud "how are we to support our children?". . . We shall agitate for Home Rule sometime hence. Let us first try to find out a remedy for this. The Government now turns a deaf ear to our representations. Their reply is "Let the war be over".

Starvation among the poor in Malabar due to scarcity of rice.

MANORAMA, Calicut, Aug. 24th, 1917.

* * * * * *

The present condition of Malabar is deplorable indeed. It is Malabar that stands first among the districts of this Presidency that contributed the war loan. Yet the Collector is not satisfied. He says that, considering the wealth of the district, the contribution is not adequate. We cannot but be sorry for this statement of the Collector. To speak the truth, the collection of such a large amount is due to the extreme loyalty of the people and nothing else. If the Collector visits the houses of some of the rich landlords in Malabar, he cannot form an idea of the miserable condition of the people in general. Let him go round the country *in cognito*. Then he will understand that many people are really starving. It is a pity that such opinions are expressed without understanding all this. . .

* * * * * *

Errata.

Report No. 33.

Page 2179, paragraph 11, line 20, *for* "lead" *read* "led".
,, 2179 ,, 11 ,, 21, *for* "take" *read* "takes".
,, 2183, line 22, *for* "the other from" *read* "the others from".

Report No. 34.

Page 2221, line 29, *insert* "the" *between* "on" *and* "one".
,, 2223, paragraph 27, line 31, *for* "serve" *read* "severe".
,, 2224, line 21, *for* "subject" *read* "object".
,, 2225, line 9, *for* "guide" *read* "guise".
,, 2226, paragraph 32, line 24, *delete* "now" *after* "not".
,, 2227, paragraph 35, line 8, *for* "clear, if" *read* "clear from".
,, 2229, line 4, from the bottom, *for* "will" *read* "would".

Issued, 4th September 1917.]

CONFIDENTIAL.

No. 36 of 1917.

12 SEP 1917

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 8th September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(e) Local and Municipal.

The water-supply of Madras.

Justice, Madras, Sep. 5th, 1917.

1. *Justice*, of the 5th September, states:—"'Our present water-supply' was the subject of a lecture delivered by Mr. Madeley, the Special Engineer of the Madras Corporation, at Kellet Hall, Triplicane. . . We are told that he entered into an account of the system of the Madras water works. That account, however, is not reported. But what is reported of Mr. Madeley's lecture is far more loose talk than any we have so far had on the subject of the Madras water supply. . . We challenge Mr. Madeley's statement that the analysis of water from November 1915 to October 1916 showed there was an average purification of some 90 per cent except for short periods. We not only challenge the accuracy of that statement, but we venture to assert that Mr. Madeley knows nothing whatever about the interpretation of the results of bacteriological analysis of water, and the only way to settle a dispute like this is to publish the actual results of the analysis over the signature of the Director of the King Institute. We challenged the Madras Corporation to do this once before. We do it again.

"Mr. Madeley made this statement yesterday, 'I cannot conceive how any reasonable person can argue that the filtered water is not better than the unfiltered water'. Well, we do hereby assert that the filtered water coming out of the Corporation filter beds at the present time is many thousand times worse than the unfiltered water. . . Every medical man who has seen the result of the analysis of the Madras filtered water, excepting, perhaps, the Acting Health officer of the Corporation, is of opinion that the filtered water is thousand times worse than the unfiltered. . . The public have a right to know before the question is referred to anybody else what the opinion of the Government experts are on the subject. Have the Sanitary Commissioner, the Surgeon-General and the Sanitary Engineer to the Government been consulted on the matter? . . . If the opinions of these three officers have already been obtained they ought to be published, and if they can give an assurance to the public that the filtered water is of reasonable purity that will satisfy the public. In the absence of which assurances from Government experts no amount of rigmarole from Mr. Madeley will be of any use. The Government have a responsibility in this matter. Evidently they have been sleeping over it. We hope that at a very early date they will stop the distribution of Molony's mixture to the citizens of Madras.

"If Mr. Madeley, instead of delivering such lectures, will go through a course of drinking the Corporation filtered water every day he would convince the public better of his own faith in the purity of the filtered water than any amount of lectures like the one he delivered last night."

The Corporation of Madras.

Justice, Madras, Sep. 7th, 1917.

2. Writing on this subject, *Justice*, of the 7th September, says:—The last meeting of the Madras Corporation, specially towards its latter part, resembled more a bear garden than a dignified civic institution. With a Deputy Collector as President and Molony's mixture as the subject of discussion it was not surprising that the proceedings were of an excited nature. . . It is evident that Mr. Madeley himself knows very little about the scientific data on which the working of sand filters depends and when the ignorant Special Engineer instructed the still more ignorant Deputy Collector-President and he began to give out his rambling justification of the municipal executive, it was no wonder that the commissioners lost their patience. Added to all this came the ruling from the chair that after the chairman's speech the debate was closed. In order to close the debate after the President's speech the President ought to have asked before he got up to speak as to whether any commissioner wished to make any more remarks. In the

absence of such enquiry when an excited President jumps up like a jack in the box, in the middle of a debate, he cannot reasonably say that the debate is at an end when his speech is finished. The most that he could have done was to permit all the commissioners who wanted to speak to have their say and then insist on having the last word and make another speech if he wanted to do so. But it is no good blaming the Acting President, for he knows no better. The real blame ought to rest with the Madras Government who have placed him in such a position. Probably he was rewarded for his special smartness in preparing a revised estimate which sent the Madras Government on a wild goose chase, and now that the Madras Government as well as the public have realised the Deputy Collector's capacity to preside at Corporation meetings as well as to frame revised estimates, we hope that he will be sent about his proper duties which is that of a tax-collector."

(*k*) *General*

JUSTICE, Madras, Sep. 1st, 1917.

The Secretary of State for India.

3. In commenting on the cablegrams sent to the Secretary of State for India in connection with the article headed "A word to Mr. Montagu" in the *Madras Mail*, *Justice*, of the 1st September, observes:—"So far it has been the special privilege of the Home Rulers not only to flout the Government, but to defy them and lower their prestige in the eyes of the people. What right has the *Madras Mail* even to throw out a suggestion about a distant possibility? Is not the conduct of that paper in publishing the paragraph in question atrocious? None but the members of the privileged caste are licensed to speak and write in threatening tones about the authorities. If this sacred right which has been handed down to them from the time of Manu is violated and their functions usurped by others, these latter must not be spared. . . A few politicians among us most of whom are Brahmans have arrogated to themselves the right to speak on behalf of the forty millions of this Presidency compared with whom they are but as a drop. It is time that the pretensions of this pragmatic sect were abated . In these days of violent political agitation and deliberate misrepresentation the silent millions and their recognised leaders with large stakes in the country have no alternative left but to have recourse to the familiar methods of political controversy. . . We must in this connection impress upon the enlightened and public spirited Non-Brahmans in every part of this Presidency to be up and doing. This is the time for them to take concerted action and ensure their future political advance. We appeal to them all to form associations and to hold conferences almost in every district, so that they may place their own case before the Secretary of State in the name and on behalf of the millions of the Non-Brahman communities in this Presidency."

NON-BRAHMAN, Madras, Sep. 2nd, 1917.

Passive resistance.

4. The *Non-Brahman*, for the week ending 2nd September, observes:—"How public life has become a field for display of the brutal nature of man was well illustrated by the special session of the Madras Provincial Conference. Excited politicians came from north and east and west to pour out their vehement nonsense. It was discovered that Rao Bahadur Ramanuja Achari had grown his beard—long may it grow!—as a protest against the Besant internments. He is sure to end a very striking figure in the Legislative Council. Diwan Bahadur P. Kesava Pillai played to the tune of the Brahmans—else it would have gone very wrong with him, for should he not be grateful to his masters? And then for his ruling in the Madura Provincial Conference Mrs. Besant had abused him, and so he resolved to make it up by destroying the Congress constitution—'Special Conference, special constitution.' Even a hired chairman could not have done better!

* * * * * *

"We deal in our leading article with the situation that has been created by this incessant rowdyism. With the aid of a servile press and the thoughtless following of immature youths we think that a great deal of demoralisation is going on. People are speaking of disobeying Government and going to jail. People are beginning to speak of Government as a worm. It is easy for young men to work themselves up to such feelings, and let us remember that a few resolute men can give any amount of trouble to the Government by disobedience

and passive resistance. And as for any disobedience in the public ranks, the ease with which the leaders were flouted showed that public life is at present in the hands of the Madras *Somaris*."

NON-BRAHMAN, Madras, Sep. 2nd, 1917.

The Government and the political situation.

5. In a leader under the heading "Government of Mrs. Besant", the *Non-Brahman*, for the week ending 2nd September, remarks:—"Defiance of authority is in the air. We hope that the Government will not sleep over it in superior unconcern.

"Those who have the reins of popular agitation in their hands are well organised, they have perfected an excellent system. They always managed to give the public shock after shock. That is one reason why public excitement is high. . . The question is, how does the Government propose to handle the situation. Handle it it must. This kind of Government by Mrs. Besant must give way. What is it that the people say at present, 'Look how one woman is keeping the entire Government of India engaged and anxious. And where are Indians who will follow her and imitate her? Let one dozen come forth and Home Rule will be an accomplished fact'. They are all worshipping her. They have honestly come to believe that more things can be done by Mrs. Besant than by the Government. . . The latest sensation is that Mrs. Besant herself has turned out a passive resister she has refused to haul down the Home Rule flag. That is a call to the country to desobey the Police on the 16th day celebration of the internment. 'You shall not go out on a procession'. The public are to refuse and defy the law. They are out to do it. Let there be no mistake. And the effect of such disobedience on the public mind would be simply disastrous.

* * * * * *

"We quite realise the difficulties of the Government, but we must know, betimes, which is the Government we should obey—the Government of Madras or the government of Mrs. Besant. This dual authority is most inconvenient. If as it seems, Mrs. Besant is more powerful than the Government of Madras, there are many who, as shrewd men of the world, would become Home Rulers, grow their beards and take their chance. The Government of Madras can no longer rest on half-hearted measures. They must take full measures and stamp out this epidemic of lawlessness."

JUSTICE, Madras, Sep. 4th, 1917.

Theosophy and politics.

6. *Justice*, of the 4th September, writes:—"We have already pointed out in these columns that the Theosophical Society in India is no longer a purely religious institution, but a political body carrying on political propagandist work, the original religious character of it now affording shelter to officials actively to participate in politics. . . In the meantime Government who are responsible for law and order will be well advised if they take the matter in hand, hold a thorough investigation, prohibit public servants and Government pensioners to continue in the society, and if the investigations disclose that the society is a danger to good government, law and order they should not hesitate to aim a death blow at it. There is primâ facie evidence that the Theosophical Society has become a political institution. The president of the society and its secretary have avowed it to be such. Messrs. Wadia and Arundale have corroborated them. Mr. Van Manen offers further testimony in proof of it. The frantic efforts of Sir S. Subrahmanya Ayyar to disprove it has come to naught. Under the circumstances it is incomprehensible that the Government blink these revelations and allow its servants to transgress a wholesome and well-established rule by joining or continuing as members of the society under the guise of being members of a religious body. . . The policy of drift especially in the matter of discipline is fraught with real danger. Government pensioners apparently feel that they are above discipline. As soon as some of the officials are retired they think it their duty to stump the country to preach a crusade against constituted authority. We cannot understand what justification there is for paying them out of the public revenues to go about creating strife in the country. . . We do not object to freedom of action for politicians, but we object to maintaining them out of the revenues contributed by the people for acting and speaking in a manner detrimental to the people's interests and to public peace. We trust the Government will be warned in time."

VERNACULAR PAPERS.

I.—Foreign Politics.

Swadesa Bandhu, Madras, Aug. 1st, 1917.

The war.

7. The *Swadesa Bandhu*, of the 1st August, reproduces the comments of the *Swadesamitran* of the 26th July about the affairs in the Russian front abstracted in paragraph 17 of Report No. 31 of 1917.

Andhraprakasika, Madras, Aug. 31st, 1917.

The war.

The *Andhraprakasika*, of the 31st August, says:—The news coming from the Russian theatre are heart-rending. Russia is not yet able to escape from the disasters of the revolution. . . A perusal of the message of General Corniloff to the people of Russia causes regret. But it is a matter for some satisfaction to hear that the Russians have now opened their eyes and are determined to vanquish the enemy. We cannot say how far it is true that the Japanese armies will go to the Russian theatre to give help. . . Big men say that as soon as the American armies enter the western, and the Japanese armies, the eastern, theatre, the allies will win the victory.

Swadesamitran, Madras, Sept. 1st, 1917.

The condition of the war.

8. The *Swadesamitran*, of the 1st September, writes:—Reuter's telegrams for the last one week say that more serious fighting is taking place in the western front now than was ever the case till now. But those of our readers who have been watching events will not have forgotten that Reuter has been making the same statement at the beginning of operations on every occasion. If the severity of a battle which is described on a particular day as being waged with an unparalleled vigour and stock of ammunitions is judged by the telegrams about it received the next day, it leads to grave disappointment. So it very often becomes necessary to gauge the real situation correctly. It is, no doubt, true that the operations in the western front were begun with very strong equipments. But it should be remembered that the magnitude of these operations was based on the expectation that the Russians would also deliver a simultaneous attack on the Germans. Our readers are already aware that the Russian front has been weakened on account of internal political dissensions. So we need not say that results, which were expected from an attack being delivered on two sides, cannot be achieved, however herculean may be the efforts on one side. Therefore, in gauging the effect of the operations in the western theatre now, there is no use of our trying to ascertain to what extent the Allies have advanced or how much the Germans have been pushed back. We have understood the enormous loss incurred by the Germans from their own communiqués. The fact that, in spite of the deplorable condition of the Russians in the eastern theatre, the Germans have not been able to take advantage of it and advance is another indication of their exhaustion. They have not been able to gain much by their submarine warfare. In the Italian front the Austrians, unable to stand the repeated attacks of General Cardono, have begun to blame the Germans. In Germany itself the people who were enthusiastically making innumerable sacrifices have now woke up and, understanding the real situation, demand political reforms with unexpected boldness. Therefore, if the Allies deliver constant attacks in the western theatre, the effect of these will, doubtless, tell first upon the internal condition of Germany. As it is the internal reforms of Germany that will lead to a permanent peace, our readers can understand the importance of operations now carried on in the western theatre.

Liva-ul-Islam, Madras, Aug. 30th, 1917.

Censorship.

9. The *Liva-ul-Islam*, of the 30th August, reproduces in Tamil an article of the *New York Times* on the American view of censorship published in *New India* of the 25th idem.

10. The *Liva-ul-Islam*, of the 30th August, reproduces in Tamil a free translation of an article on this subject contributed by Mr. Philip Snowden to *New India* of the 23rd August 1917. LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

War aims and peace prospects.

11. The *Liva-ul-Islam*, of the 30th August, also reproduces from the *Swadesamitran* of the 24th August a Tamil version of an article on this subject contributed to the *London Times* by one of its correspondents, abstracted in paragraph 7 of Report No. 35 of 1917. LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

The submarine activity.

12. Referring to the resolution of the Government on the report of the conference recently held in London to discuss the question of the emigration of Indian coolies to the colonies, the *Swadesamitran*, of the 3rd September, writes:—Though the Government have not expressed any opinion about the recommendations of the conference, they have declared definitely that the system of indentured emigration will cease to be. For this we convey our thanks to the British Government and Lord Hardinge and to Indian public opinion. This system will be replaced by a system improvised by the Government and supported by them. The object of extending this support is to enable the Indians to stay in the colonies after undergoing a probationary course, to train them to live and work in the colonies and to secure for the colonies a sufficient number of labourers. So the motive of the Government seems to be more to send Indian labourers to countries which require them and to make them remain there than to find an outlet for the extra population of India. We do not see the necessity for the rules suggested by the conference, merely to make the Indians live and work in the colonies. The system proposed does not seem to be in consonance with the natural rights of the Indians. The question is whether an Indian has the right of remaining in the colonies, without working there for three years or not. The present report does not make this clear. According to the new system, an Indian labourer will be made to work under a master for the first six months after his arrival in a colony, after which period he may change to another master, by giving a month's notice. From the very beginning he will be given 10 cents of land to be cultivated for his own purposes. After six months he will be given about 33 cents of land and after 3 years he will not be obliged to work under any one. He will then be given 5 acres of land. In the absence of information about other conditions, these rules are very palatable. Will he have time to cultivate the land that is given to him, when he is serving under a master? If, as is the case in Ceylon, his work will keep him on from sunrise to sunset, when can he cultivate his own land? If the recommendations about the nursing of children and pregnant women are adopted in practice, the hardships now suffered by poor men will abate a little. But as the rules now in force in Ceylon do not seem to obtain in all plantations, there is room to doubt whether they will be given effect to in other colonies. There is no doubt that certain recommendations of the conference aim at improving the existing situation greatly. But some palatable regulations may end in disappointment. On the whole, the advantages offered to the Indian labourers in the new system seem to have been introduced more as a reward for the Indians working for the improvement of the colonies than in recognition of their rights. We hope that associations like the "Colonial Society" will point out to the Government, before they issue final orders on these recommendations, that they do not recognise our natural rights. SWADESAMITRAN, Madras, Sept. 3rd, 1917.

Indian coolies in the colonies.

The *Hindu Nesan*, of the 3rd September, also expresses its satisfaction at the declaration by the Government that the indentured system of emigration will not be revived again, and referring to the recommendations made by the conference to enable Indian labourers to proceed to the colonies, remarks that the Indians will appreciate these only if the conditions of labour in the colonies are such that no difference is made between a European subject and an Indian subject. HINDU NESAN, Madras, Sept. 3rd, 1917.

13. The *Andhraprakasika*, of the 27th August, has the following in an article under this heading:— . . . The Allies feigning retreat allow the enemies to advance and ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

War news.

naturally difficult to learn branches of knowledge which are foreign through a foreign tongue. While this is so, it is strange that this appears easy to Mr. Stone. It is like advising when a house is on fire, that we should pour kerosine oil over it and thereby increase the mischief instead of asking us to quench the fire with water.

(e) Local and Municipal.

DRAVIDAN, Madras, Aug. 30th, 1917.

Local self-governing bodies.

22. In the course of a communication, from the pen of a correspondent, published in the *Dravidan* of the 30th August in which he dwells upon the procedure adopted in electing non-official members to local self-governing institutions, the following observations occur:—All of us are aware that the public have no experience whatever of the deliberations and responsibilities of these local self-governing institutions. For example, two or three persons stand as candidates for every ward of a municipality. The right of voting is conferred upon individuals who have certain prescribed qualifications, and this right is exercised even by keepers of coffee hotels. What interest can an individual of this profession have in the management of municipal affairs? What does it matter to him whoever becomes a councillor? What knowledge has he to guide him in voting for the suitable candidate? Mostly the Brahmans who manage these coffee hotels vote in favour of the Brahman vakils who belong to their caste, and the local self-governing bodies conducted by the Brahman vakils and other prominent Brahmans do not pay proper attention to the welfare of the non-Brahmans. The European Presidents of these institutions, who do not even in their dreams think of caste distinctions, cannot understand clearly the caste prejudices and the narrow views of the Brahmans and their zeal to promote the interests of their own community. Unless seats are specially set apart for non-Brahmans in these bodies, it is certain that, in our present condition, it will not be possible for us to send our representatives to them.

ANDHRAPATRIKA, Madras, Sep. 1st, 1917.

The Corporation of Madras.

23. The *Andhrapatrika*, of the 1st September, says:—So long as the Government do not agree to give financial independence to the Municipal Corporation, the drainage works in Madras will not be finshed. The Government should at least give some financial help to the Corporation. If they do, the rest of the required money will be met from the Corporation funds and the drainage works will be finished. We hope the Government will do so soon, or the health of the city will be endangered. . . If unnecessary establishment is reduced and those who really serve the people are more amply paid, we hope that the administration of the Corporation will be successful. . . There are some more streets in Madras which are full of stink and they require to be set right. . . We are happy to hear that it is due to Doctor Raghavendra Rao that the city is in a sanitary condition. We see that in the Presidency towns only foreigners are deemed fit for places like that of the Health Officer and that Indians, however talented they may be, are not appointed. Will not Mr. Vijayaraghava Achariyar, the present President, and Doctor Raghavendra Rao, the present Health Officer, do to prove to the Anglo-Indian papers and to the Government, that the Indians can manage their own affairs under a system of self-government? . . . It is not Mr. Molony alone that is responsible for the administration of the Corporation. The Commissioners also are responsible. . . It is not right on the part of Mr. Molony that he should assert his individuality in a public report and decry the Commissioners who criticised the opinions of the Commissioners. . . The removal of the tram line from Chintadripet should first be attended to by the Government, to whom the matter was recommended by the Corporation. . . Unfiltered water may affect the health of the people, and we therefore hope that only filtered water may be supplied.

MANORAMA, Calicut, Sept. 4th, 1917.

The taluk boards and the election of presidents.

24. The *Manorama*, of the 4th September, expresses joy at the decision of the Government to allow the Nellore Taluk Board to elect a non-official president and hopes that the Government will be pleased to grant similar privileges to the other taluk boards as well as to the district boards.

(h) Railways.

25. A correspondent of the *Prapanchamitran*, of the 1st September, signing himself as Doraiswami Mudaliyar of Conjeeveram, narrates how, in a carriage in which he travelled by the Mēttupālaiyam mail from Conjeeveram to Coimbatore on the 15th August 1917, and which could accommodate only 25 persons, there were 34 passengers when the train reached Jalarpet and 30 more got in at that station and how 5 more passengers were shoved into the same carriage by a ticket collector in spite of protest by this correspondent and says:—These ticket collectors seem to think that they are District Collectors. When I pointed out the injustice of his action to the ticket collector at Jalarpet, he quietly asked me to get down, if I liked. Will the authorities pay some attention to the vagaries of these ticket collectors at least hereafter? They huddle passengers in trains like cattle and there is no one to inquire into this. The Railway Companies in India are treating the Indians very badly, while they set apart a separate compartment for the Anglo-Indians and afford them every convenience. If the Government will consider this well and redress this serious grievance, they will be securing the convenience of the people.

The Mēttupālaiyam mail and the public.

PRAPANCHAMITRAN, Madras, Sept. 1st, 1917.

The *Lokopakari*, of the 3rd September, publishes a letter on this subject, from the pen of a correspondent, which is also published in the *Prapanchamitran* of the 1st idem, and abstracted in this report.

The Mēttuppālaiyam mail and the people.

LOKOPAKARI, Madras, Sept. 3rd, 1917.

(k) General.

26. Referring to the numerous meetings held in different places to protest against the repressive policy of the Local Government and the letter said to have been addressed to Sir S. Subrahmanya Ayyar by the mother of the two Muhammadan brothers who have been interned in the United Provinces, the *Vaisyamitran*, of the 13th August, says:—What do this letter and these meetings indicate but the new spirit that is actuating the minds of the people? If this spirit is exhibited in reasonable ways, no one can call it sedition or transgression of the law. This well-considered activity cannot be suppressed by means of internment orders. The Government are bound to remove the hardships of the people. It is not fair on their part to brush aside intelligent opinion. Sufficient reasons have not yet been adduced for justifying the internment orders. The people fully believe that Mrs. Besant and others could not have had recourse to unjust methods. We hope the Government will cancel these orders without delay. It is unjust orders like these that have led to the agitation about the adoption of passive resistance in India. Indian youths seem to be decided upon taking to it, and they expect elders of mature experience to lead them. As a national spirit is spread throughout India, the efforts of the Government to suppress it by means of repression will only resemble adding fuel to the fire. "Considering about it deeply, this method of passive resistance does not require either physical strength or pecuniary help. It is a soul force and every man and every race can adopt it. The effect of this force upon brutality and despotism is the same as that of light upon darkness. Applying it to politics, it will demonstrate that a Government may be conducted only with the consent of the people," so says Mr. Gandhi. Therefore the people should understand this, and take steps to improve their country. Some persons seem to make a distinction between castes, but it is not wise to do so. All of us are brethren born in the same motherland. This should bring us all together and induce us to work in union for the advancement of the country.

The present political situation.

VAISYAMITRAN, Devakotai, Aug. 13th, 1917.

The *Liva-ul-Islam*, of the 30th August, reproduces an article on this subject from the *Dravidan* of the 23rd idem, abstracted in paragraph 42 of the above report.

The present situation.

LIVA-UL-ISLAM, Madras, Aug. 30th, 1917.

In a leader under the same heading the *Swadesamitran*, of the 4th September, refers to the advice given by Mr. Jinnah and the Raja of Muhammadabad that no room should be given for mischievous attempt of some people, who are inimical to the progress of the Indians and who try to create a split in the camp of the Home

SWADESAMITRAN, Madras, Sept. 4th, 1917.

Rulers, to succeed and that the Indians should stand united in working out the reforms demanded by the Congress and the Muslim League, which are the same as those demanded by the Home Rule Leagues, and observes:—There seems to be an impression among highly placed Government officials that the Home Rule movement is, except in one or two provinces, everywhere conducted by a few popular leaders without any support from the masses. After the Government interned Mrs. Besant on this wrong impression, there has been intense agitation throughout India and the Home Rule propaganda based on the very reforms suggested by the Congress and the Muslim League has been carried on widely. When the Government officials have thought it necessary to have recourse to several repressive measures in order to put a stop to the very strong condemnation by the public of the internment order of the Government, it is really strange that they should try to ignore the Home Rule agitation, which has not gone down on account of these repressive measures, as not being supported by the masses. It is a wrong opinion on the part of some that certain communities, which are against the immediate grant of complete Home Rule, are antagonistic to the Home Rule agitation carried on at present. We should note that these communities accept the Home Rule ideal, and want this ideal to be reached by means of important political reforms. It is these very reforms that have been detailed by the Congress and the Muslim League and the Home Rule agitation again is based on these reforms. Therefore all the Indians should try, without being led away by misrepresentations, to understand the real objects of the Home Rule movement and render the necessary help in their fulfilment. We should give no room to those who attempt to create a wrong impression in the mind of the Secretary of State for India when he goes here that there is a difference of opinion among us and that the Home Rule movement has no support whatever.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

The present political outlook.

The *Vaisyamitran*, of the 20th August, publishes in Tamil an abstract of the proceedings of a public meeting held at Trichinopoly under the auspices of the local Home Rule League, referred to in the third paragraph on page 2220 of Report No. 34 of 1917.

LOKOPAKARI, Madras, Sept. 3rd, 1917.

The present condition of India.

Referring to the active efforts made by the Indians to acquire Home Rule for their country and the opposition of the Anglo-Indians to this, led by their organs, the chief among them being the *Madras Mail*, the *Lokopakari*, of the 3rd September, remarks:—It is really strange that the very Anglo-Indian papers, which preach to Indians that they should obey Government orders, should begin to threaten the Secretary of State for India, who is above the Government of India. It is the Anglo-Indians that create a disgust in the minds of the Indians, on account of their improper acts and provoke them. The Government should curb them. The Anglo-Indians always enjoy privileges and the aim of the Indians is only to acquire the same privileges. The Anglo-Indians feel that, if the Indians acquire their privileges, their influence will go down. If they realise that this is a mistaken idea, the misunderstanding between the Indians and the Anglo-Indians will disappear in a way. The Government themselves have often pointed out that the Indians and the Anglo-Indians should have a mutual sympathy. Even this has not made the Anglo-Indians treat the Indians with sympathy.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Madras Mail* and Mr. Montagu.

27. Referring to an article in the *Madras Mail* headed "A word to Mr Montagu," the *Swadesamitran*, of the 30th August, observes:—Our readers are aware that several Anglo-Indians, who are not at all for our country acquiring Home Rule now and advancing, and some of our own people, who have not the courage to go against the wishes of these Anglo-Indians, are trying to counteract the Home Rule activity carried on now. Though the Government take no direct interest in this matter, it has often been rumoured that several of the bureaucrats carrying on the administration sympathise with these Anglo-Indians and others and evince an interest in their work. We have noted this often with regret. Nevertheless, it is expected throughout the country that the new Secretary of State will bring about an abatement of the repressive policy adopted by the officials, and instruct the Government of India to follow only methods approved by the people. He has been informed both by the public and

Members of Parliament that the first thing he will have to do before he makes a move as aforesaid is to bring about the release of Mrs. Besant and other interned persons. This has exasperated the Anglo-Indian papers already and they have begun to come down upon him. Though no importance need be attached to this, all the Indians suspected that several bureaucrats and the Anglo-Indian public supported these papers. The note headed "A word to Mr. Montagu" in the *Madras Mail* of yesterday has confirmed this suspicion. Though this note is worded ambiguously, one or two points are patent therefrom. Firstly, it presumes that the Secretary of State intends to do something which is against the opinion of the men on the spot and threatens him that, if he should do any such thing, acting on the clamour of a few, and bring about the resignation of high officials, the Anglo-Indians and the retrograde Indians here are sure to bring about his own resignation. Though Mr. Montagu may take this threatening quite coolly, Sir S. Subrahmania Ayyar, our leader, has today sent a cable to the Prime Minister and the Secretary of State, so as to acquaint them with the unanimous opinion of the Indians. If it is a fact, as is stated by the *Madras Mail*, that the bureaucrats will, as a body, stand against the Secretary of State, when he visits this country in person, it is tantamount to permitting Indians to have recourse to active instead of passive resistance. What are we to say of the strange attitude of this paper, which preached a solemn sermon to our people that they should not indulge in agitation in the time of war and that, if passive resistance is begun, it would displease the Secretary of State and the British public and no good would come of it, inculcating to its own party active resistance and agitation, even to the extent of making the Secretary of State resign and openly vaunting that it has a strong support! For the last few days, this paper advocated severe punishments for all those who talked of passive resistance. We do not know when one will come, who, taking it at its own word, will punish it for advocating active resistance. Though the Secretary of State may not care to suppress this paper, Mr. Morley, whose disciple he is, has given him a lesson, as far as the official, whose resignation is referred to by this paper, is concerned. Mr. Morley has stated: "So long as I am concerned with the Indian Government, if anybody tenders his resignation because he cannot have his own way against the deliberately formed views of his superior authorities, that resignation will be promptly and peremptorily accepted." We anxiously await further developments.

HINDU NESAN, Madras, Aug. 31st, 1917.

Adverting to the same subject, the *Hindu Nesan*, of the 31st August, remarks:—The threat offered by the *Madras Mail* to Mr. Montagu is evidently the outcome of an exhuberance of loyalty. We do not think Mr. Montagu will flinch in the least and change his policy on account of it. Certain innuendos in the article of the *Madras Mail* show that there may be some truth in the rumour, which has been current in the city, that Mr. Montagu had suggested the release of Mrs. Besant and others and that Lord Pentland offered to resign, if such a thing should be done. We hope Lord Pentland will not do any such thing. When Sir Arthur Lawley was the Governor of Madras, he offered to resign when Sir Sankaran Nayar was appointed the permanent Advocate-General of Madras. But Lord Morley, the then Secretary of State for India, boldly stated that he was ready to accept his resignation. Immediately Sir Arthur Lawley toned down. The same story may repeat itself even now.

SWADESAMITRAN, Madras, Sept. 1st, 1917.

The *Madras Mail* and Mr. Montagu.

Referring to the explanation offered by the *Madras Mail* in regard to its article headed "A word to Mr. Montagu", that it applied not to the political reforms to be introduced by him but to certain individual acts contemplated by him, which tend to curtail the authority of not a provincial Government alone, but of the Government of this country itself, the *Swadesamitran*, of the 1st September, observes:—This makes it clear that the article in question referred to the internment of Mrs. Besant and her two colleagues. If the statements therein are correct, it shows that the Secretary of State for India has decided to cancel the internment orders. So it is quite natural for the Anglo-Indian papers to cry out that the prestige of the officials on the spot would diminish. These Anglo-Indian papers have, on numerous occasions, stated that the prestige of the officials should be saved from being tarnished. It is the

opinion of the Anglo-Indians and the bureaucrats that the latter can never commit a mistake. It is really strange that these should ignore justice and clamour for the prestige of the officials being supported. However this may be, we learn from the *Madras Mail* that Mr. Montagu intends to walk in a path which will secure for him the love of the Indians. We trust that he will not give up his intention, afraid of the vain threatening of the Anglo-Indians.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

The threat of the *Mail*.

The *Andhraprakasika*, of the 30th August, says that the *Madras Mail* holds out a threat that if Mr. Montagu should recommend self-government to India all at once the Europeans and the Moderates would see to his removal from his office. It remarks that it is childish to tremble at the shadow and hold out such a threat. Mr. Montagu has the wisdom which the *Mail* has and is not so blind as to put self-government all at once into the hands of its advocates.

ANDHRAPATRIKA, Madras, Aug. 30th, 1917.

Mr. Montagu and the *Madras Mail*.

The *Andhrapatrika*, of the 30th August, says:—When a great man expresses his sympathy for the Indians, it has become a common thing with the Anglo-Indian papers to grow indignant at him. . . Mr. Montagu has become the Secretary of State at a critical juncture in the affairs of India. Before he has become such, he expressed his firm opinion about the Government of India. He has stated that he has not changed that opinion. Purity of administration is his ideal, and it is not in his nature to trouble himself about prestige. There is nothing strange in that the appointment of such officers is an eyesore to the Anglo-Indians. At present the political situation in this country is critical. The bureaucracy do not like the new aspirations of the people. The enforcement of repressive laws only increases the commotion instead of promoting peace. Excepting the Bengal Provincial Committee, the other seven Committees have resolved that Mrs. Besant should be elected as President of the next Congress. This shows the decided opinion of the country. Who is there now better qualified than Mr. Montagu to establish peace in the country? Mr. Montagu announced that he would come to India. This has removed the disappointment of the Indians and generated new hopes in them. Reuter says that Mr. Montagu has wired to the Government of India to inform him of all the circumstances connected with the internment of Mrs. Besant. From this it is plain that he is deeply thinking of allaying the present unrest. It remains to be seen if Mr. Montagu will hesitate on account of the ultimatum sent to him by the *Mail* yesterday. It may be firmly believed that the opinion of the whole country excepting a few Anglo-Indians supports the right endeavours of Mr. Montagu. Will no law apply to the *Mail* which has undertaken to treat the Government with contempt? As it is natural with the *Mail* to grow angry with anyone who may endeavour to ameliorate the condition of the Indians, we pray that Mr. Montagu will show his wisdom by not hesitating to restore peace in India.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The last message of the *Madras Mail* to Mr. Montagu.

Referring to certain statements of the *Madras Mail* in connection with the visit of Mr. Montagu to India, the *Andhrapatrika*, of the 31st August, observes:—The *Madras Mail* threatens that if by the above words the repressive methods are removed all the Europeans will join in raising an uproar. Is it not ridiculous that the *Madras Mail* which has been preaching peace to the Indians all the while should grow so emotional and cast peace to the winds. As it writes about the opinions of the authorities it would seem that it is enjoying their patronage. . . India should see that she helps the realisation of the good aims of Mr. Montagu. From all quarters of India thousands of messages should be sent to Mr. Montagu asking him not to draw back on account of the threats of the *Madras Mail*.

The Provincial Congress Committee has sent today a message on this subject to the Prime Minister and Sir William Wedderburn as follows: . . . It is the duty of the Indians to send similar messages to Mr. Montagu from all parts of India and help him in his good endeavours. The opinion of the Indians is made clear by the election of Mrs. Annie Besant to the Presidentship of the National Congress by the reception committee. May Mr. Montagu note all these facts."

28. Adverting to the proposal to grant self-government to the German colonists in Africa at the close of the war, the *Vaisyamitran*, of the 20th August, writes:—Is there any doubt that we Indians are superior to these colonists in civilization and in every other respect? However the same right has not yet been conferred on us. Perhaps the Government have no mind even to consult us upon that matter. No question of fitness for self-government seems to arise in the case of these Africans, while it often arises only in the case of Indians.

Self-government to the German colonists in Africa.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

29. The *Swadesamitran*, of the 30th August, also gives a Tamil version of a portion of an article under this head appearing in the *Hindu* of the 25th idem, criticising the work of the Commission appointed to enquire into the methods of recruiting and conditions of Indian labour on the estates in Ceylon and Malaya.

"A whitewashing commission."

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Hindu Nesan* and the *Swadesamitran*, of the 3rd September, reproduce in Tamil a further portion of an article under this head appearing in the *Hindu* of the 25th ultimo referred to in paragraph 60 of Report No. 35 of 1917.

"A whitewashing commission."

HINDU NESAN & SWADESAMITRAN, Madras, Sep. 3rd, 1917.

30. The *Hindu Nesan* and the *Dravidan*, of the 30th and 31st August, respectively publish an abstract of the proceedings of a meeting held in the Trichinopoly Town Hall on the 28th idem, under the auspices of the local Home Rule League, when Messrs. Chandrasekhara Sarma and Mantreswara Sarma are stated to have delivered lectures on "Students and politics" and "National service to the motherland during the present crisis". A large number of students are reported to have been present at the meeting.

The Home Rule League, Trichinopoly.

HINDU NESAN & DRAVIDAN, Madras, Aug. 30th & 31st, 1917.

The *Swadesamitran*, of the 3rd September, reproduces in Tamil the proceedings of the first anniversary of this league celebrated on the 1st idem, which appear in the *Hindu* of the 3rd September 1917.

The Home Rule League, Trichinopoly.

SWADESAMITRAN, Madras, Sep. 3rd, 1917.

31. The *Vaisyamitran*, of the 13th August, publishes in Tamil the proceedings of a meeting held in Bombay under the auspices of this League on the 6th idem to bid farewell to Messrs. Shiva Rao and Deobhankar when they left for Madras to join the staff of *New India*, which appear in the *Hindu* of the 7th idem.

The Home Rule League, Bombay.

VAISYAMITRAN, Devakottai, Aug. 13th, 1917.

32. The *Vaisyamitran*, of the 20th August, reproduces from the *Swadesamitran* of the 14th idem the speech delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar on the occasion of the celebration of the first anniversary of this League, referred to in paragraph 24 of Report No. 34 of 1917.

The Home Rule League, Negapatam.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

33. The *Vaisyamitran*, of the 20th August, publishes in Tamil a telegraphic summary of the lecture on Home Rule delivered in Bengali by Sir Rabindranath Tagore at a public meeting held in Calcutta on the 10th idem, which appears in the *Hindu* of the 11th idem.

Sir Rabindranath Tagore on Home Rule.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

34. The *Vaisyamitran*, of the 20th August, reproduces the comments of the *Swadesamitran*, of the 8th August, on this subject, which are abstracted in paragraph 65 of Report No. 32 of 1917.

Home Rule for Indians in the Portuguese India.

VAISYAMITRAN, Devakottai, Aug. 20th, 1917.

35. The *Swadesamitran*, of the 31st August, gives a Tamil version of the reply of Sir S. Subrahmanya Ayyar to the manifesto issued by the Hon'ble Mr. V. S. Srinivasa Sastri and others against the adoption of the policy of passive resistance. This reply is published in the *Hindu* of the 30th idem.

Passive resistance.

SWADESAMITRAN, Madras, Aug. 31st, 1917.

The *Andhraprakasika*, of the 28th August, says:—*New India* that published the article written by the Hon'ble Mr. Venkatapathy Raju and six others condemning

Passive resistance.

ANDHRAPRAKASIKA, Madras, Aug. 28th, 1917.

passive resistance, says that at the special meeting held last Saturday, Mr. Raju fought for passive resistance with zeal. . . Thus are the rulers and the ruled deceived. . . Oh, advocates of passive resistance! Can you swear that all the people of the Madras Presidency advocate passive resistance which has been advocated by the self-appointed representatives of the people at the Gokhale Hall last Saturday? If you cannot, mend your mistake, call for another provincial conference, pass a resolution to the effect that the Madras Presidency does not advocate passive resistance, and avert all commotion by the help of truth.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

Notice against passive resistance.

The *Andhrapatrika*, of the 31st August, publishes in Telugu the rejoinder of Sir S. Subrahmanya Ayyar to the representation published by the seven anti-passive resisters.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

Passive resistance.

The *Andhrapatrika*, of the 31st August, reports that a resolution was passed by the Committee of Mahajana Sabha, Malabar, advocating passive resistance.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Passive resistance.

The *Desamata*, of the 22nd August, reports that a meeting was held at Rajahmundry on the 16th August, in which a resolution was moved urging the necessity of passive resistance and the use of *swadeshi* articles.

ANDHRAPRAKASIKA, Madras, Aug. 29th, 1917.

Passive resistance.

The *Andhraprakasika*, of the 29th August, says:—It is to be deemed that the unnecessary drama of passive resistance is due to the fact that the people do not know the mind of the Government. The decrying of the authorities is reaching the skies. The Government are reticent. The acts, writings and utterances of the passive resisters suggest that the Government are afraid. What more is needed for the false words of the advocates of passive resistance to be believed in. Those who wish to live peacefully ask whether their statement that they would disobey the orders of the authorities and their acts, speeches and writings persuading others to do so, are not unlawful. To resist without weapons is a step preliminary to resistance with weapons. If passive resistance is not resisted, it may lead to resistance with weapons and break the peace of the country. Unless the Government put a stop to this passive resistance, riots, commotions, agitations and inconsiderate acts will not cease. The idea of passive resistance has entered the minds of students also and is doing away with the difference between the young and the old. It is setting at naught the order of the Government regarding students and politics. It is separating students from their parents and guardians. Students attend meetings in crowds. *New India* says that passive resisters at Erode have resolved to hoist the Home Rule flag in their houses and exhorts the passive resisters in Madras also to follow their example. The authorities try to suppress passive resistance by peaceful methods. We cannot say how far they will succeed in this matter. We cannot say what aspect this scene in the drama may take at any moment. The elders and the Government will do well now at least to put a stop to the commotion.

ANDHRAPRAKASIKA, Madras, Aug. 29th, 1917.

The *Andhraprakasika*, of the 29th August, represents a certain patriot to have written:—It is a fact that passive resisters number only a few. It is untrue that all Home Rulers have agreed to the adoption of passive resistance. There is no truth in the writings and speeches which state that all educated men are in agreement with the Home Rulers and passive resisters. It is also not a fact that ordinary people know anything about Home Rule and passive resistance. It is a mistake to suppose that all passive resisters are great men and men who think deeply. Mr. Subba Rao and others should not rest satisfied with writing something in the papers against passive resistance. They should arrange for a meeting in Madras and publish to the rulers and to the world that the people of Madras are opposed to passive resistance. We suggest that it is their duty to see that there is no commotion in the country when Mr. Montagu arrives.

SWADESHABHIMANI, Mangalore, Aug. 31st, 1917.

The passive resistance movement.

In a lengthy article, dwelling on the passive resistance movement, the *Swadeshabhimani*, of the 31st August, observes:—At present there are two opinions among the public regarding the advisability of adopting the principle of passive resistance. There

is truth in the contention of both the parties. In the term passive resistance there is not the slightest idea or suggestion as to any kind of violence. It is the only device left to the people when all other constitutional methods have failed. It is true that the movement might create some displeasure in the minds of the responsible authorities. But it would be wrong to suppose that the principle will be in operation from the moment it is agreed to by provincial assemblies. For, it has to be approved by the All India Congress Committee. How far have the resolutions passed by the Congress year after year been carried into effect? We must therefore expect that this resolution will share the same fate as the rest. From this point of view, the opposition expressed in the manifesto issued by some of the leaders was hardly necessary or expedient. We wonder why any manifesto should have been issued at all, when these leaders were at liberty to bring forward their views at the meeting itself. One fact, however, is evident from this conflict of views, namely the consensus of opinion among the district delegates and a more accurate measure of its strength.

SAMPAD ABHYUDAYA, Mysore, Sep. 4th, 1917.

Passive resistance.

Referring to the news of Mr. Montagu's proposed visit to India, the *Sampad Abhyudaya*, of the 4th September, writes:—Some Anglo-Indian papers, such as the *Madras Mail*, have begun to indulge in unrestrained criticism, and talk as though they have the power to dictate even to the Viceroy, the Secretary of State and the British public, and could even get Mr. Montagu to be dismissed in case he should espouse the popular cause. They are a united body. Their strong unity has brought them the power to control even their rulers. These personages say that if the Indians should resort to passive resistance, they have the means of putting down the movement, that is, they affirm that if the people should disobey any autocratic laws which are detrimental to their progress, they know the means of ending the disobedience with a high hand by sending the people to jail, etc. It is after this policy was adopted and hundreds of thousands were punished that the British constitution came to be established. The writings of the Anglo-Indian Press go to show that a similar state of things might arise in India. Mr. Montagu wants both the authorities and the people to adhere to constitutional methods. The Parliament too desires the same. The British people follow these national traditions. If the Anglo-Indians should presume to know better than all these, and would undermine these traditions, let them. They will reap the fruit of their deeds. All Indians would remain on the side of the Government. Already Home Rule Leagues are being formed in every town and village. Passive resistance is being resorted to. British methods are being followed and laws forbidding the pursuance of those methods are being disobeyed. If those that disobey are sent to jail, they suffer the punishment with a spirit of resignation. They try to feel that it is godliness and conquest of the self to suffer unjustly. This feeling is spreading like wild fire. It is never possible to put 30 crores of people into jail. Nor is it possible to undermine British traditions. If it be possible, be it so. The Indians have been a race of ascetics from time immemorial. It is our spirit of resignation that has protected us always. We should never give it up. Let us not take revenge against those that do us harm. If possible, let us do them a good turn. Let us pray for the reclamation of those that punish us. If they make unjust laws, let us defy them fearlessly. This is the great principle of passive resistance. Let us face all the consequences of adopting it. Let us pray for the Anglo-Indians too. Let us do our duty fearlessly.

MUKHBIR-I-DAKHAN, Madras, Aug. 29th, 1917.

Passive resistance.

The *Mukhbir-i-Dakhan*, of the 29th August, referring to the resolution regarding passive resistance put forward at the special conference held at the Gokhale Hall the day before yesterday, makes the following observations:—A section of the Hindus passionately devoted to passive resistance has apparently no desire to act with prudence or fairness. Their object, in moving this resolution, is to oppose every Government order, whether dealing with crime or prompted by expediency, and suffer the consequences which means that, without having recourse to force of arms, the law should be broken or hampered. They must be willing to go to jail and suffer the severest punishment rather than obey the laws of the Government.

In our opinion if this is not a case of downright madness and lunacy, it is certainly inimical to the interests of the country.

We cannot believe that the passive resistance movement will be successful in Madras. Granted for the moment that our Hindu friends possess all the necessary qualifications, such as spirit, courage, sincerity and determination, can they assure us that they are likely to obtain Home Rule or self-government by such means?

If not, and most emphatically not, how can this policy of spreading disorder and discontent in the country be considered a wise one?

We express our unqualified disapproval and utter abhorrence of this movement. It should be the first duty of every peace-loving citizen of India to support and respect the law. If these people desire to secure the release of Mrs. Besant and her associates, they should adopt legal and constitutional means. It is possible that more dignified and sober arguments might induce the Government to relent and liberate them.

We appeal to the Muhammadans to have nothing whatever to do with this unlawful procedure.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

A passive resister.

36. The *Andhraprakasika*, of the 27th August, reproduces from the *Andhrapatrika* a letter addressed by a non-Brahman lady to the President, Home Rule League, Vellore, which contains: "I wish that without discussion passive resistance may be approved of by all unanimously."

The same paper publishes a letter from a correspondent in reply to the aforesaid letter which contains the following: "Without union, India cannot obtain *swaraj*. Even if she gets it, it will only be the rule of Yama (the god of death), and not one of happiness . . . The present agitation is misdirected."

PRAPANCHAMITRAN, Madras, Sep. 1st, 1917.

Home Rule flags.

37. The *Prapanchamitran*, of the 1st September, also publishes in Tamil an abstract of the proceedings of a public meeting held in Erode under the auspices of the local Home Rule League to advocate the hoisting of Home Rule flags, referred to in paragraph 58 of Report No. 35 of 1917.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The Home Rule flag case.

The *Andhrapatrika*, of the 31st August, reporting about the case regarding the hoisting of Home Rule flag at Coimbatore, states:— . . . "The Hon'ble Narasimha Ayyar asked the Magistrate permission to look into the records but it was refused. On the 28th instant the pillar and the flag were brought to Mrs. Besant, but she sent them back. It is not known who sent them to her. Many hoisted Home Rule flags over their houses at Coimbatore.

In the high school attached to the Coimbatore College, there is employed one Paramjyoti Sreshti, a non-Brahman Christian, who is a Theosophist. He is said to have been dismissed from service. A correspondent from Coimbatore writes that the reason for the dismissal is the instigation of the anti-Home Rulers.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

Home Rule flags.

The *Lokopakari*, of the 3rd September, publishes in Tamil an abstract of the proceedings of a public meeting held in Erode advocating the hoisting of these flags in every house, referred to in paragraph 58 of Report No. 35 of 1917.

HINDU NESAN, Madras, Sep. 1st, 1917.

The Special Session of the Madras Provincial Conference.

38. The *Hindu Nesan*, of the 1st September, reproduces the comments of the *Dravida Patrika*, of the 29th August, on this subject, abstracted in paragraph 48 of the above Report.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

The Madras Special Provincial Conference.

The *Andhrapatrika*, of the 28th August, publishes in Telugu the speeches delivered at the Madras Special Provincial Conference on passive resistance, etc. It reports Mr. Joseph to have said:— . . . The Government are the cause of our taking to the policy of passive resistance. Their repressive administration should not be allowed to go on. . . . We must create disturbance. It is for that that we intend to use the weapon of passive resistance. . . O, young men! It is your duty to show to the world by the prowess of your action that our words are no empty threats. . .

Nagpore show that they resent this curtailment of their privileges. Will this not lead to their getting discontented with the Government? Perhaps the Government, whose object is to prevent the students getting discontented on account of their listening to political lectures, have failed to note that their order by itself tends to make the students discontented. We hear that the Madras Government have been apprised, by the Principals of Colleges themselves, of the unwisdom of this order and yet the Government have not cancelled it. We do not think these restrictions will confer any real benefit either on the students or on the Government, which is evincing a greater interest in the students than even their parents. We will point out again that there is time yet for the Government to reconsider the matter in a sympathetic spirit.

The German trade after the war.

VARTAKAMITRAN, Tanjore, Sept. 2nd, 1917.

42. The *Vartakamitran*, of the 2nd September, publishes the very same article on this subject as that published in the *Hindu Nesan* of the 10th August, which has been abstracted in paragraph 52 of Report No. 33 of 1917.

The demand for Home Rule.

DRAVIDAN, Madras, Aug. 31st, 1917.

43. A correspondent by name S. S. Arunagirinadan contributes an article to the *Dravidan*, of the 31st August, in which he dwells upon the injustice of a few educated Indians claiming to be the representatives of the masses, who have not yet had the benefit of education, and the justice of the refusal on the part of the British Government to grant Home Rule acting upon the opinion of the few self-interested persons, who demand it, observes:—Some of them, who clamour for Home Rule, are enjoying fire works here in place of the sound of the explosion of bombs, listening to the sweet voice of male and female musicians in the Gokhale Hall in place of the harrowing cry of the heroes dying in the war, seeking the company of prostitutes in place of the misery of the bold and valiant men who proceed to the front leaving their loving wives behind, driving in motor vehicles and side-cars and dozing in beautiful bungalows in place of the fighting of military men in mountain and plain, and having their fill, both at home and in hotels like D'Angelis, and wasting their time in idle talk in place of the fighting of the heroes in the front, unable to have even their rations in time. These think that the English Government will grant them Home Rule if they claim for it. This is a vain attempt.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

A correspondent of the *Swadesamitran*, of the 1st September, refers to the great services rendered to India by Mrs. Besant and the meaning of the word Home Rule, after the introduction of which expression by this lady every Indian is said to love life under it, and appeals to all Indians to work for the cause of Home Rule and, bearing in their minds the learned lecture delivered on this subject by the Hon'ble Mr. V. K. Ramanuja Achariyar at Negapatam, take a vow to observe the suggestions contained therein. The communication ends with a verse in Sanskrit, printed in Tamil characters, in praise of Mrs. Besant.

A timely advice at the present juncture.

SWADESAMITRAN, Madras, Aug. 31st, 1917.

44. A non-Brahman correspondent of the *Swadesamitran*, of the 31st August, dwells upon the circumstances which necessitated the holding of a special session of the Provincial Conference at Madras, and the expressive, though short, speech of the President of the conference, and remarks:—If Lord Pentland, who is spending his time pleasantly on the hills, had been in Gokhale Hall in spirit on the days of the conference and noted the mental excitement and enthusiasm of the delegates and the failure of the herculean efforts made by certain members of the Legislative Council to control this excitement and enthusiasm, he would, doubtless, have understood clearly the serious situation in which the country has been landed on account of his repressive measures. As we are interested in the welfare of the English Government, we are bound to point out that the Government of India should no longer blindly ignore public opinion as they have been doing till now. When, in the face the pronouncements of Viceroys and High Court Judges that there is nothing unlawful in demanding *swaraj* under the British rule, we see the present Viceroy, Lord Chelmsford, and the Provincial Governors speaking against our Home Rule movement and gagging patriots and patriotic newspapers by means of strong measures, which are against the British

principle of political liberty, and the serious unrest created throughout the country on account of this, our heart quivers. We are terrified to see even old and far-sighted gentlemen, with enough of worldly experience, having found it difficult to curb their enthusiasm in speaking at this conference. We do not know what mistakes the young men engaged in political work may commit. The timely advice we now offer to the Government is that they should forthwith release Mrs. Besant and other interned patriots and gain the love of the people by kindness and sympathy. To the patriots of the country we will say that they should control their enthusiasm and, in pointing out facts both to the Government and the people, use language which is moderate and within lawful bounds, while being at the same time dignified and definite. Our ideas, words and acts should be such as will infuse a sense of admiration and moral fear in the British public and the great Powers of the world.

HINDU NESAN, Madras, Sep. 3rd, 1917.

Mr. Bhupendranath Basu to remain in India.

45. The *Hindu Nesan*, of the 3rd September, approves of the action taken by the Secretary of State for India in asking Mr. Bhupendranath Basu to remain here alone, till he arrives here, and thinks that Mr. Basu will be of much use in introducing Mr. Montagu to the Indian leaders and acquainting him with the political privileges necessary for the people.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

Mr. Bhupendranath Basu.

The *Andhrapatrika*, of the 28th August, refers with satisfaction to the news that Mr Bhupendranath Basu will now go to England and come back with Mr. Montagu to India, and hopes that Mr. Basu will justify his appointment and do good to the people.

DRAVIDAN, Madras, Sept. 3rd, 1917.

Mr. Bhupendranath Basu's utterances.

46. The *Dravidan*, of the 3rd September, refers to the speech delivered by Mr. Bhupendranath Basu at the Bombay Presidency Association, in which he is reported to have stated that the memorandum of the nineteen was drawn up in haste, and says:—Among the political leaders in India, Mr. Basu has an established reputation of being moderate and keen sighted in his views. If he does not act on the words of Mrs. Besant and make the congress a tool in her hands, he will have to be regarded as an important leader in India. The very fact that he has not done so leads one to doubt whether he and other congress leaders like him can be regarded as the real leaders of the people. Mr. Basu also stated in his speech in Bombay that he would make all possible endeavours to get the principles laid down in the memorandum of the nineteen carried out. It is known to many that this memorandum is full of flaws. Then again it is doubtless a harmful act of his to try to stick to the principles in this memorandum after stating that it was drawn up in haste. It appears to us that, at the present juncture, it will be better to leave the administration of the Government in the hands of the English officials than in those of the congress officials. Any way Mr. Basu admits that the memorandum of the nineteen was drawn up in haste. We hope he will understand the truth in course of time.

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917.

Montagu's visit to India.

The *Kistnapatrika*, of the 1st September, referring to the remarks of the Anglo-Indian papers regarding the visit of Mr. Montagu to India, observes:—"Hearing of the visit of Mr. Montagu to India the Anglo-Indian papers are agitated. It is said that the visit of a Secretary of State is opposed to custom. What? Did not Lord Crew come to India and personally help in the annulment of the partition of Bengal? Another objection is that it would somewhat compromise the dignity of the Viceroy. Why has the Viceroy been secretly trying for political reforms without consulting the representatives of the people? What was the necessity for discouraging words, awe-inspiring punishments and other unpopular and dangerous acts? If the Viceroy had not taken up this course of action, and if he had commanded the confidence of the people, there would have been no need for the visit of the Secretary of State to India nor any cause for the dignity of the Viceroy being compromised. . . The failure of the Mesopotamian campaign opened the eyes of the Parliament. The old game cannot be played hereafter. The time for sticking on to old customs has passed away. The system of political administration in India must undergo a radical change. Superficial colouring and varnishing will no longer do."

47. In the course of a long article under this heading, a correspondent of the *Dravidan*, of the 4th September, refers to the various Tamil equivalents for the word "Brahman" and, describing how each name was given to the Brahman on account of certain good qualities to be possessed by him and how the Brahmans of the present day are lacking in these qualities, concludes by saying that calling them by these different names, when they have not even one of these good qualities, which will entitle them to such appellations, resembles a blind man being called a man with the lotus eye and a most ugly fellow being called *Manmada*, who is the personification of beauty.

Who are the Brahmans?

DRAVIDAN, Madras, Sept. 4th, 1917.

48. Referring to the Special Madras Provincial Conference, the *Andhra-prakasika*, of the 27th August, observes:—All the resolutions that were passed in the conference must be said to have been approved of by these four hundred delegates but cannot be said to have received the approval of all the people of this presidency. . . It is regrettable that the advice of Mr. N. Subba Rao Pantulu, etc., not to have recourse to passive resistance should have been discarded. . . The Hon'ble Mr. V. K. Ramanuja Achariyar's fiery speech reminds us of the speeches of the Irish leaders, who would only push on without caring for the consequences. Need it be expressly stated what our young leaders, who have paid so little regard to the advice of elderly gentlemen, will do when they actually get Home Rule. The moderates will do well now at least to open their eyes to the enormities of the self-constituted young leaders and stop them by clearly proclaiming that it is unwise to take to passive resistance.

A split among Home Rulers.

ANDHRAPRAKASIKA, Madras, Aug. 27th, 1917.

49. The *Andhrapatrika*, of the 28th August, reports a correspondent to the *Bombay Chronicle* to have advised the Servants of India Society not to stand in the way of its members joining the Home Rule League, which is working for India's political liberty.

The Servants of India Society.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

50. The *Andhrapatrika*, of the 28th August, publishes in English and in Telugu a gist of the proceedings of the Behar Provincial Congress.

The Behar Provincial Congress.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

51. The *Andhrapatrika*, of the 28th August, also publishes in Telugu a gist of the proceedings of the Central Provinces Provincial Conference under the heading "Passive Resistance and Internments".

The Central Provinces Provincial Conference.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

52. The *Andhrapatrika*, of the 28th August, reports that a meeting was held at Narasayapalem village, Bapatla taluk, in which the President spoke on the subject of "The Home Rule banner", and a resolution was passed protesting against the internment of Mrs. Besant, etc.

A Home Rule meeting.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

53. A correspondent to the *Andhrapatrika*, of the 28th August, says that many instances may be cited in which the authorities treat the ryots with contempt. He states that they should be taught how to respect our rights and our honour.

The authorities and the ryots.

ANDHRAPATRIKA, Madras, Aug. 28th, 1917.

54. The *Andhra Bazaar* refers to the report of the Trade Commission sent to Russia, and says:—While Russia which is backward in every direction is trying to take raw products from our country and to establish industries, it is a pity that India which has the help of Britian and which produces so many things, is unable to establish industries and is poverty-stricken. . . Though the cost of the commission has been met from the Indian Treasury, the report of the commission will not be of much help to our merchants, for all our foreign trade is in the hands of foreigners. We have no trade facilities, and . . . no merchants with zeal.

The Russian trade.

ANDHRA BAZAAR, Cocanada, 1917.

55. In the course of an article on the protection of cows, the *Andhra Bazaar* remarks:—Whatever the Hindus say appear crazy to our people, and whatever the whitemen say appears as gospel truth. This also is just, for, the saying goes:—"As is the King so are the subjects" . . . In the matter of cows, there is a great difference of opinion between the people of foreign countries and ourselves. Nowhere is man

Cows.

ANDHRA BAZAAR, Cocanada, 1917.

so kind to cows as here. We protect the cow and use the many things that she gives, but the foreigners kill her and enjoy her flesh. While we consume the ghee, they are satisfied with the fat. While we live on milk and curd, they live on her flesh. So since the advent of foreigners into our country, we have been suffering from cow-famines. He who devoid of wisdom slaughters a cow, earns sin and not merit. . . India was once enjoying a good supply of fresh milk, but now she has been reduced to a condition in which she is obliged to use tinned milk. . . The municipalities, unions and village panchayats should arrange for the proper grazing of cows, and as far as possible see that cows are not killed for food, and that foreigners do not carry away superior breeds of cows. Only thus, can cows be protected and we enjoy good health.

ANASUYA, August 1917.

A prayer to God.

56. The *Anasuya*, for August, in the course of its prayer to God, says:—Alas! Scorned and down-trodden we are unable to rise again and we do not feel shame. . . We feel as if we are roaming in a desert having left our own houses. Free us from this miserable condition and uplift the motherland, the womankind and mankind.

DIVYAGNANA-DEEPIKA, Chittoor, August 1917.

Mrs. Besant.

57. In an imaginary dialogue, a correspondent to the *Divyagnanadeepika*, for August, makes one of the characters say:—Mrs. Besant is comparable to the goddess of learning in knowledge and to *Prahlada* in devotion. In successfully accomplishing what she has undertaken, she has equalled *Anjaneya* who did even impossible things. She is doing good to the world.

ANDHRAPATRIKA, Madras, Aug. 29th, 1917.

Reforms.

58. The *Andhrapatrika*, of the 29th August, says in its leader:—If we consider what proportion of the Indian revenue is spent on education, the difference between India and England will become plain. The educational policy followed in India is not very encouraging to education. In England, elementary education is given free. Mr. Fisher's ideal is to give secondary education also free. . . When even in the midst of war, England has taken into consideration the questions of education and industry, how is it possible that India will keep quiet without asking for reforms? The *Leader* has remarked that in this country only is the war said to stand in the way of reforms and that the Government of India have no reason to disregard the endeavours made by Indians to uplift the country.

The same paper says:—By whatever name Indian political reforms are christened, it is admitted by all politicians that reforms in the administration of the country are a matter of necessity. There is difference of opinion as to what reforms are needed, but there is none as regards their necessity. . . It is difficult for those that have been enjoying authority to forego it. People look at the world according to their own lights and not with the eyes of the world. This is the reason for difference of opinion as regards reforms. . . Despite the recent reforms, there are no indications that the original principles on which the British administration is based have undergone any material change. The stronghold of authority is as powerful and impregnable as ever. The wishes of the people are at the mercy of the rulers, and do not depend on their natural rights. Unless these things are changed, there can be no real reforms. . . The rulers do not agree to grant any of the reforms asked for by the National Congress. They have been satisfying the leaders with sweet words. The reforms of the rulers do not satisfy the leaders or the people. Agitation has been on the increase, and the people ask for reforms more and more. The war has wrought a change in the ideas of the people. The starting of *New India* has marked a new era in political agitation. Mrs. Besant has devoted her intellect and her money to the advancement of the new era and enlisted the sympathy of not only the Indians but of the whole world, towards the reforms. The bureaucracy treated the agitation as if it were a great offence, and have begun to shake the authors of it by means of threats and persuasions. The rulers of the Madras Presidency have taken the lead in it. The utterances and decisions of Lord Pentland have spread the agitation. The internment of Mrs. Besant has increased it. The number of Home Rulers has risen. The moderates have joined the extremists. Protest meetings have been largely held. Home Rule Leagues have been formed.

Provincial Conferences have met. The decisions of the rulers have been strongly criticised. In all the meetings, the release of Mrs. Besant has been prayed for unanimously.

The Madras Provincial Conference met last week. The name of Mrs. Besant has charmed the people like magic. The adoption of passive resistance for the release of Mrs. Besant has been considered a duty. The power of the old leaders has declined and that of the younger generation has gathered strength. The resolution that the adoption of passive resistance for protecting the primary rights of man is a duty has met with the approbation of the meeting, as also the resolution that the release of Mrs. Besant is necessary if the people should co-operate with the rulers in political reforms. These resolutions are enough to let the Government know the ideas of the people. Mrs. Besant has long been working in the Madras Presidency. Under such circumstances, there is nothing strange in the Madras Provincial Conference praying for her release. In other provinces, also, the same thing has been prayed for unanimously. The proposal to elect Mrs. Besant as President of the next Congress shows the trend of public opinion. The rulers will do well to note this and adopt a conciliatory policy. It is an illusion to suppose that such a policy will affect the prestige of the rulers. Should Lord Pentland release Mrs. Besant and establish peace, his reputation would increase, the people would be well disposed towards the rulers, and the rulers and the ruled would be knit together in closer bonds of friendship.

Indian reforms.

RAVI, Cocanada, Aug. 30th, 1917.

The *Ravi*, of the 30th August, comments as follows on the declaration of the 20th August:—The number of the Indians in every department will be increased and the power of self-government will be increased till full self-government is granted. This is what we have been long asking for. This will not satisfy all, but will satisfy many reformers. . . Unlike formerly the reforms will be discussed beforehand by the public before they take the shape of a law. The reforms may be amended as a result of our discussion. The extremists also may approve of the reforms, because of its many advantages. There is also a precaution that we should not ask for complete self-government all at once. . . We have to be grateful for this declaration.

Pandit M. Malavya's opinion on the political situation.

ANDHRAPATRIKA, Madras, Aug. 29th, 1917.

59. The *Andhrapatrika*, of the 29th August, reports from the *Leader* the following remarks of the Hon'ble Pandit Malavya:—I do not think that Mr. Montagu will fall under the influence of our hostile critics here, for he said after his appointment as the Secretary of State for India that he has not changed his opinions about India. . . The agitation will not cease until Mrs. Besant, Mr. Arundale and Mr. Wadia are released. Harsh language regarding the reforms will cease. The establishment of responsible Government was announced as a result of keen agitation. . . So far as the Provincial Governments are concerned, the scheme of Mr. Gokhale does not differ much from that of the Congress. The Congress considered deeply about the Government of India and then decided. So its suggestions will not be rejected. The reforms it has asked for, were considered necessary for the welfare of the people.

A cable sent to the Premier and the Secretary of State.

ANDHRAPATRIKA, Madras, Aug. 30th, 1917.

60. The *Andhrapatrika*, of the 30th August, publishes in Telugu the cable sent to the Premier and the Secretary of State by Sir S. Subrahmanya Ayyar on the remarks of the *Madras Mail* referred to in the above article.

The Andhras and Mr. Montagu.

ANDHRAPATRIKA, Madras, Sept. 1st, 1917.

61. The *Andhrapatrika*, of the 1st September, says:—In the Non-Brahman Conference, the non-Brahmans also approved of the ideal of self-government. They prepared a scheme of self-government which almost agreed with the scheme of the National Congress. The message of the Non-Brahman movement was also heard in England, and Lord Islington suggested separate representation in his scheme. . . If the principles of self-government are accepted, the details may be settled afterwards. There is no room now for disputes. . . The *Andhras* believe that the *Andhra* movement is the foundation of the edifice of an Indian nation. It has often been made plain that the division of the country on a language basis will certainly

secure provincial independence. . . The Secretary of State is coming to India. The *Andhras* should keep ready a satisfactory scheme including division of the country into provinces on a language basis. . . The *Andhras* should, with the co-operation of the others, see Mr. Montagu.

ANDHRAPATRIKA, Madras, Sept. 1st, 1917.

The *Swadeshi* movement.

62. A correspondent to the *Andhrapatrika*, of the 1st September, says under this heading "Sir George Birdwood stated :—" . . In response to an agitation in England against competition from the Dacca weavers, the authorities imposed a tax of 75 per cent on all imports of yarn and cotton piece-goods. The export of Dacca muslins, therefore, declined gradually, and the office of resident of the East India Company at Dacca was removed. It is sad and reflects discredit upon the people of England to contrast the prosperity which Dacca enjoyed under the East India Company with the extreme poverty which that city suffered at the beginning of this century when the Imperial Parliament interfered largely with the administration of India by the company. When the East India Company was free from interference by the Parliament, the company was not only encouraging India's indigenous industries, but they did other useful things also in different parts of the country. . ."

The paper then remarks :—Sir George Birdwood, who expressed his sympathy with us and showed how our weaving industry declined, ever deserves our praise. No comment is needed on his opinion. He discussed the grounds on which the charge that his countrymen caused the decline of the Indian weaving indus try are based. . . Cotton goods are imported into India from England and thus our money goes to England, and we are reduced to poverty. The people of our country are not able to notice this.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

The Indian Christians.

63. The *Andhrapatrika*, of the 31st August, publishes in Telugu an article from the *Christian Patriot*, which contains the following :—It is our duty to declare that we agree with the congress as regards the scheme of reforms proposed by it. We must co-operate with the Indians in trying to realise the political ideal which is giving new life to the people in the country.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

India and the British Empire.

64. The *Andhrapatrika*, of the 31st August, in its leader under this heading, observes :—The article written by the *Nation* under this heading, only reflects the opinion of the Indians. . . The Mesopotamia Commission's report has revealed that the dogma that the bureaucracy is faultless is groundless. . . The *Nation* writes that those who have read the said report see clearly what a good opportunity has been lost. . . The *Nation* opines that as India did not hold a position in the British Empire equal to that of the Colonies, Lord Hardinge could not demand of the Indians the self-sacrifice which was asked of the people of the colonies. "The Empire is not theirs. To speak the truth they are dependent. . . When they leave India and go to the Colonies, instead of being regarded as citizens of the Empire, they are treated very meanly. When some pressure is employed from London or from the Colonies as regards its rights the bureaucracy tries its best to prevent them from being reduced. . . Simla (Government) cannot rise beyond this." The *Nation* states that Lord Hardinge did not make India, which has not received the benefit of freedom, to bear the burden of war as he was afraid of frontier as well as internal disturbances. We do not take these words to be true. Despite the public statement of Lord Hardinge in the Parliament that the whole Indian army was despatched to the various scenes of war and the peace of India was maintained with an army of only 15,000, we cannot understand why the *Nation* holds such a wrong view. . . When war was begun Indians from all quarters sent the message that they were quite prepared to make any sacrifices for gaining victory in the war. Even Mr. Tilak, the leader of the nationalist party, expressed the same idea. But the difficulty of Lord Hardinge to accept these offers was clear. It is said that Simla Government' was afraid that when India is prepared to protect the liberties of foreign countries, she may demand her own liberty. Can it be possible for even Lord Hardinge to be able to discard the opinion of Simla all at once ? The *Nation* says that if the rulers had promised to try to lay

the foundations of Indian self-government, it would have been possible for Lord Hardinge to create any number of battalions of the Indian army. . . It writes: "When a dependent nation does not share with us our rights, it cannot bear our responsibilities."

A member of the Viceregal Council is said to have observed that India did not render such help as the colonies did. In reply, the *Nation* says that India is not governed as the colonies are. . .

Election of Mrs. Annie Besant to the Presidentship of the National Congress.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917.

65. With reference to the election of Mrs. Annie Besant to the presidentship of the National Congress, the *Andhrapatrika*, of the 31st August, reports the *Indian Patriot* to have said:—"Mrs. Annie Besant now represents the very cause of the Indian self-government. When she was interned, that cause was treated with contempt. Her election does not only strengthen the cause of self-government, but it also serves as a reply to the Madras Government for the grave injustice done to her by them.

Mrs. Besant and the National Congress.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

The *Andhraprakasika*, of the 30th August, says:—The regard that the Government have for societies such as that of the Servants of India disappears day by day on account of their connection with the National Congress. We are seeing how the Indians are regarded by the Government by such connection. The Hon'ble Mr. K. V. Rangaswami Ayyangar went to Calcutta and is persuading the people there to elect Mrs. Besant for the office of President of the next Congress and to incite the people of Bengal to passive resistance. . . Bengal is not like Madras. The fire there kindled will not be easily extinguished as the fire in Madras. So the leaders will do well to nip this endeavour in the bud.

Water-cess.

ANDHRAPATRIKA, Madras, Aug. 31st, 1917

66. A correspondent to the *Andhrapatrika*, of the 31st August, refers to the decision of the Privy Council in the Urlam Zamindari water-cess case, and observes:—. . . "The Government believing that the powers already possessd by them are insufficient have been trying to enact a complete law regarding water sources. Owing to war it was postponed. May no danger be caused by new enactments in future to the permanent rights for water established by the decision of the Privy Council. When the decisions of the courts do not appear to be in agreement with the opinion of the Government it is usual to cancel them through the Legislative Councils. It cannot be said what the zamindars, who follow the opinion of the Government, would say then. The Urlam Zamindar, who could afford to do so, fought for getting the water-cess levied by the Government, arbitrarily without an eye to justice, cancelled, spending a large sum of money and believing that justice could not be obtained except by an appeal to the Privy Council. But what about the fate of the poor people? Attempts were made even to deprive the Indians of the right of condemning the acts of Government by filing suits in law courts. But the attempts did not succeed. In India the English Government has its unshakable foundation in judicial institutions. In so administering justice, if the authorities behave autocratically, it is clear to all how difficult and expensive a task it would prove to be for the people to obtain justice in law courts. In contending for a claim in the law courts, it is often seen that the Government works like an ordinary party, making efforts solely to win the case. We know by experience how the Government make use of the laws that are in their own hand. May the Government rule the country so as to be conducive to its prosperity, without taking heavy taxes as regards water-supply, which are proving very burdensome to the people.

A new incarnation.

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917

67. The *Kistnapatrika*, of the 1st September, writes under this heading as follows.—It is certain that the coming session of the Congress will prove very important. . . The relations that subsist between the British Empire and the different members of it are going to be readjusted. . . How can India escape the effects of this great movement? The repressive measures of the rulers and the strong opposition of the ruled are indications of this great commotion. Do not suppose that the national movement that is agitating India today is confined only to this part of the country alone. . .

Though by birth Mrs. Besant is an English lady, she is a reformer belonging to the whole world. The love of social freedom of the westerners is incarnate in her. The benevolence of the Indians has taken hold of her. Equality of all men is her aim. The echo of her voice has been heard in all lands. Her message is the regeneration of mankind. . . The several national movements are not so many devil-dances. They all tend to the same goal, and the same end, and to the realisation of the same ideal. Call this new idea that manifests itself by whatever name you like. Call it *Avatar* in the language of the Vishnavites, or "Christ" of the Logos, or the "Superman" of the German philosopher. Whatever name we give, the knowledge of the man who has no faith in that idea is useless. . . Leaders that have no vision of this universal idea are unfit to lead. . . Unless all countries become free, unless all nations gain their liberty, unless all societies become enlightened, that idea will not be realised. . . To proclaim this message there is no holier place than the banks of the Ganges and the city of Calcutta. That message has to be voiced forth by a woman in the form of a mother. Who else can that woman be than Mrs. Besant?

KISTNAPATRIKA, Masulipatam, Sept. 1st, 1917.

Madras Provincial Conference and the Andhra leaders.

68. The *Kistnapatrika*, of the 1st September, referring to the repulse met with by the Andhra leaders in the recent Madras Provincial Conference, observes:—"The repulse met with by the Andhra leaders in the Madras Provincial Conference on last Saturday is regrettable but it is natural. It is not surprising that persons, who do not understand the signs of the times, and who, clinging to old ways even during critical times, try to oppose the new spirit, should meet with a repulse. . . All that Hon'ble Mr. Narasimha Sarma, the Hon'ble Mr. Ramachandra Rao and Mr. Subba Rao Pantulu, etc., can do is to put small questions in the Legislative Councils and to get laws of little importance enacted, for bettering the administration. . . It is such great men as Sir S. Subrahmanya Ayyar and Mr. Gandhi alone that are fit to be nation builders.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

The *Al Hilal*.

69. The *Desamata*, of the 22nd August, gives in Telugu a gist of the correspondence that passed between the editor of the *Al Hilal* and the Government about his allowance and about permission requested for going to the mosque for praying. The paper says that he resolved to go to the mosque even if the Government should withhold their consent to his request.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Mr. Gokhale's scheme of reforms.

70. Under this heading the *Desamata*, of the 22nd August, says:—Though the Indians have even now the same respect for Mr. Gokhale as while he was alive, they cannot now agree to his scheme of reforms. Since that scheme was drafted, the world has developed considerably. The ideal of every country and every nation now is a democratic form of Government. . . Mr. Gokhale stated that the Government themselves may appoint members to the Executive Council. The Indians do not now agree to this, but want that half the number of members of the Executive Councils should be elected by the members of the Legislative Councils and that the Executive Councils should be responsible to the Legislative Councils. This is the key to the Government of India. Unless this key is in our custody, we will not profit. . . The reforms that India now wants are those proposed by the Congress and the Moslem League. India will not accept anything short of these reforms. Until those reforms are carried out, India cannot but go on agitating in a constitutional way.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

Industries.

71. The *Desamata*, of the 22nd August, says:—All countries are trying to stand the great future commercial competition. While even America with its industries and industrial knowledge greatly developed, is making great efforts to withstand the future competition, it needs no saying what great efforts we who are very backward in technical education have to make. In order to spread industrial education in their country, the United States of America have enacted separate laws. . . . The Government of India should note what a great amount America spends annually on industrial education, and make the necessary efforts in this matter in India. If they do not make such efforts soon, we not only cannot stand the competition that will come into existence as a result of the spread of industrial knowledge, but will be blotted out of existence.

72. The *Desamata*, of the 22nd August, gives in Telugu the comments of the *Bengalee* on the circular of the District Judge of Guntūr calling for a list of the names of pleaders working on behalf of the Home Rule and the *swadeshi* movements, and hopes that the High Court and the Government will interfere in the matter and see that no Judge in future does such things.

The District Judge of Guntūr.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

73. The *Desamata*, of the 22nd August, publishes in Telugu the letter addressed by Commander Wedgewood to Sir Subrahmanya Ayyar, Mr. Rangaswami Ayyangar and Mr. Ramaswami Ayyar.

The letter of Commander Wedgewood.

DESAMATA, Rajahmundry, Aug. 22nd, 1917.

74. The *Andhraprakasika*, of the 30th August, publishes a letter from the pen of a correspondent urging the undesirability of sanctioning the keeping of rice mills at Rajahmundry on the ground that they make the surroundings insanitary, and remarks:—Our industries are in an infant stage, and we do not like that they should be discouraged. These mills turn out raw rice and so they cannot be a nuisance. It is therefore not right to put an end to this industry. If those who object to the keeping of these mills are not satisfied with this, they will be satisfied, if they see the nuisance caused by mills in Madras, and by the tramways in the narrow streets of Chintadripet, which sometimes cause danger to life.

Rice mills at Rajahmundry.

ANDHRAPRAKASIKA, Madras, Aug. 30th, 1917.

75. The *Andhrapatrika*, of the 3rd September, says:—Under the system of indentured labour, the chastity of woman has suffered, and murders have prevailed. The indenture system has eclipsed slavery. The Government of India themselves have noted that that system has no place in the civilised world. They have earned the gratitude of the Indians by directing the stoppage of that system under the Defence of India Act. This step has allayed the resentment of the people. But the people are not sure that the system will not be revived after the war, and so the cause of agitation has not yet fully left their minds. . . The Government of India deserve the thanks of the people for publishing the report of the London Committee, for giving the people an opportunity to review it, and for promising that the old indenture system will not be re-established . . India should have the power to retaliate the wrongs to which the Indians are subjected in the colonies. If there were such power, no one in the Empire would venture to subject the Indians to disabilities. Is not self-government necessary if India should have such a power? It is plain that self-government is the chief means by which the Indian problem in the colonies can be solved. We therefore pray that at this juncture the question of self-government also may be satisfactorily solved.

Indentured labour.

ANDHRAPATRIKA, Madras, Sept. 3rd, 1917.

76. Referring to an article contributed to the *Commonweal* entitled "National reconstruction", the *Andhrapatrika*, of the 3rd September, says:—Under the federal system, all parts of the Empire should have equal privileges. If India secures a suitable place in the Empire, it will not only help to widen the Empire, but will bring about a confluence of the east and the west. The writer of the article states that the high ideal which will help to uplift India has begun to bear fruit. He says:—"India now entertains a new desire to be constituted into a federation of Provinces. Under that system every province should be constituted on the basis of language. It should have the power of self-government and should be under the control of a powerful Government only in matters relating to the Empire." This article shows that the principle of constituting provinces on a language basis is gaining ground.

Federal Government.

ANDHRAPATRIKA, Madras, Sept. 3rd, 1917.

77. A correspondent to the *Andhraprakasika*, of the 31st August, says with reference to the disproportion of Non-Brahmans to Brahmans in public service:—The remedy for this evil is this. The higher Revenue and Criminal Tests should be open to undergraduates and to those who hold school final certificates. A certain fixed number of appointments should be allotted to each class. Till that proportion is reached, the head clerks of Divisional offices and the Huzur Sarishtadars should be Non-Brahmans.

Non-Brahmans in service.

ANDHRAPRAKASIKA, Madras, Aug. 31st, 1917.

NB

ANDHRAPRAKASIKA, Madras, Sep. 1st, 1917.

Allotment of appointments.

78. The *Andhraprakasika*, of the 1st September, says:—It is plain from Standing Order No. 128 of 1854 issued by the Revenue Board that the Government intend that the officers in the Revenue Department should be members of different castes. If the Collectors strictly follow this order, they will be doing great good to the Non-Brahmans. There is great scope in the Registration Department to encourage Non-Brahmans. In the Judicial Department also Non-Brahmans should be encouraged.

ANDHRAPRAKASIKA, Madras, Sep. 3rd, 1917.

Industrial research institutes.

79. A correspondent to the *Andhraprakasika*, of the 3rd September, says:—The *Madras Mail* states that the proposed establishment of an industrial research institute in Japan will cost Rs. 75 lakhs, and this cost will be met by the Tokio Trades Association and the Royal family. This not only serves as an example to our rulers, but also helps the Zamindars and big merchants to request the Government to establish a similar institute on the lines of the Japanese, at their own cost with the help of the lovers of the country. It is strange that our rulers have been indifferent in this matter. . . Foreigners are adopting new methods according as they find them necessary. Our rulers also should give up their indifference and help to improve our industries. . . The selfish Europeans who suppressed our trade in the time of the East India Company and gave importance to their machine-made goods are the cause of the ruin of our industries. They did not help our industries and our labourers but worked incessantly for their own selfish ends. The Lancashire merchants who brought pressure to bear on the Parliament and made our rulers indifferent, are the cause of the decline of our industries.

ANDHRAPRAKASIKA, Madras, Sep. 3rd, 1917.

The *swaraj* agitation at Gopisettipaliem.

80. The *Andhraprakasika*, of the 3rd September, says under this heading:—The Brahman Home Rulers go to every district and make speeches on Home Rule. What do the illiterate masses know about Home Rule? They may, perhaps, think that it is a movement against the Government. It will therefore be well to pass laws to suppress these disturbances.

ANDHRAPATRIKA, Madras, Sep. 4th, 1917.

The Masulipatam Home Rule League.

81. The *Andhrapatrika*, of the 4th September, reports the Secretary of the Masulipatam Home Rule League to have wired the following resolution of a meeting:—This meeting is of opinion that if the Government do not take the necessary steps to release Mrs. Besant, etc., who have been interned without trial, by the time fixed by our elders, the people should be exhorted to agitate constitutionally and to resort to the adoption of passive resistance, if necessary, in regard to repressive measures which curb the freedom of the individual and of speech.

HITAKARINI, Ellore, Aug. 26th, 1917.

True statements.

82. Under this heading, the *Hitakarini*, of the 26th August, reports John Stuart Mill to have said:—There is meaning and truth in being ruled by indigenous kingly power, but there can be no meaning in one nation being governed by another. One nation keeps another under its control to gain its own ends. It turns the other nation into a machine for making money, and converts that other nation into a cow-fold for its own advantage.

The paper reports Mr. Dadabhai Naoroji to have said:—The English who are God likeand are of good nature have thought it best to keep the Indians under the rule of a lower class of people of their country.

The paper reports Mr. J. M. Maclene to have said:—A large portion of India's money goes to England in the shape of home charges. A third part of the rest is used for the maintenance of the army. In truth, only a small portion of India's money is expended in India.

The paper has also the following quotation:—The British Prime Minister gets Rs. 55 thousands annually from the British Treasury, but the Viceroy of India, a poor member of the Empire, is paid an annual salary of Rs. $2\frac{1}{2}$ lakhs.

KISTNAPATRIKA, Masulipatam, Sep. 1st, 1917.

Andhra leaders and passive resistance.

83. A correspondent to the *Kistnapatrika*, of the 1st September, referring to the notice given by some Home Rulers who were opposed to passive resistance just before the holding of the Madras Provincial Conference recently,

observes:—". . . Had Messrs. Subba Rao Pantulu, Ramachandra Rao, Sarma and Venkatapathi Raju who signed the notice ascertained popular opinion regarding the internments, self-government, etc., they would have been able to find out that it was the opinion of the majority of the educated people that the weapon of passive resistance must necessarily be employed. Why did they not make it clear whether the views expressed by them were their own and whether they were or were not the views of the people also. . . As the said gentlemen did not observe the popular opinion they lagged behind now as in the case of the Andhra province movement. It would appear that the people have to push them forward and that they are not able to lead the people boldly. I very much regret that they have brought on the Andhras the disrepute of their being greater cowards than the Tamils."

84. The *Kistnapatrika*, of the 1st September, publishes in Telugu the letter of Miss Doratha giving a brief sketch of the history of woman suffrage in England, which contains the following:—". . . Thus were spent fifty years. Thousands of memorials were submitted to the Parliament. Meetings were held incessantly. The whole country praised our movement. The leaders in the country ever spoke sweetly on the subject, but they did not appear to take any steps about it. . . They did not appear to mind us unless they were pricked to the quick. That is why we gave up the softness natural to women and assumed an attitude of roughness. . . When a protest meeting was held by women suffragists they were arrested and sent to the jail. . . We, then, began to employ passive resistance. . . When we forced our way into the Parliament in batches of seven each, one batch after another was arrested and sent to the jail. . . As hundreds of us were thus arrested the jails could not hold us and we were therefore let off.

Suffrage of women in England and passive resistance.

KISTNAPATRIKA, Masulipatam, Sep. 1st, 1917.

"We worried the Government in all possible ways. . . . In 1911 Census could not be taken. The Government could not do anything and they kept quiet. Thus have we gained our end."

85. The *Sampad Abhyudaya*, of the 4th September, writes:—We know that village schoolmasters in India are already doing the work of postmasters as well. In England, shop-keepers too are entrusted with postal work, such as vending stamps, receiving parcels and letters, etc., in addition to their own regular calling. The postal authorities have proposed to introduce this system in Kandy, Ceylon. In the larger towns in India, the public are put to great inconvenience in consequence of the enormous distance between the post office and their place of business. We therefore think it highly necessary that there should be similar post offices in shops in India.

Postal facilities.

SAMPAD ABHYUDAYA, Mysore, Sep 4th, 1917.

Referring to the news regarding the Labour Conference in London on the 28th August, under the presidency of Mr. Henderson, the *Sampad Abhyudaya*, of the 3rd September, writes:—The labourers are the men who provide all the necessary equipment for the continuance of the war. In every country the welfare of the people rests in their hands. If they should strike what can the soldiers or the military authorities or even the administrators do? One has therefore to think twice before overriding their wishes. It is well that this fact has been realised. Mr. Henderson though a Cabinet Minister, resigned his office and dared to differ from the authorities regardless of their displeasure, and by joining the labour party and attempting to bring about peace proved his highly conscientious nature. It is understood that he is organising an international labour conference so as to bring the war to an end through the influence of a united body. It is not easy for these men to control the military authorities and the military autocrats who are blinded by passion and prejudice. But it is also true that great men have untiring energy in surmounting difficulties. If they succeed in their attempt, they will have saved the whole world. These activities of the Labour party are highly laudable. God will be on their side. We hope that they will proceed with their work heedless of obstacles and bring success to the noble cause they have in view.

SAMPAD ABHYUDAYA, Mysore, Sep. 3rd, 1917.

SHIMOGA VRITTANTA, Shimoga (Mysore), Aug. 29th, 1917.

Reforms and class representation in the public service.

86. In a leading article, the *Shimoga Vrittanta*, of the 29th August, referring to Mr. Montagu's proposed visit to India, observes that there can be no doubt that the British who are fighting this great war for the vindication of justice, will, at the close of the war, give the Indians full powers regarding the internal administration of their country in recognition of the heroic sacrifices made by them in the service of the empire. The paper proceeds to remark that it is deplorable that, at such a supreme moment of expectations as this, there should be any signs of class differences, such as between the Brahmans and the non-Brahmans and that it is to be hoped that the authorities will not deviate from the established practice of entertaining men in the public service on considerations of merit alone, inasmuch as the principle of proportional representation of particular classes and communities will have the effect of creating disunion and mutual ill-will.

QAUMI REPORT, Madras, Aug. 27th, 1917.

Our condition in India—No. 1.

87. The *Qaumi Report*, of the 27th August, writes:—Progress has been, is, and will continue to be, made. Rights have been, are being, and will continue to be, granted. The question, however, is how far have we advanced and how much success can we lay claim to? India is like a white elephant and we are like unto its tail, or take it, we resemble its tusks which are not used for mastication but for show. Our name is mentioned in meetings, petitions and debates, and we are made to appear to be in an exalted position, but when favours are granted we are relegated to the limbo of forgetfulness. Are we to be content with our present position? Are we born in India simply to live and die? Have we no distinct share in the prestige and honour of the country and the empire? We, Muslims, handed over our Empire to the English on the understanding that they would safeguard and preserve us, but they have left us out in the cold on the plea that we have neglected to safeguard and preserve ourselves. It is true that we have been guilty of this crime, and it would be idle to attempt to refute or contradict the charge. Had we entered into the secrets of the State immediately after the kingdom had departed from us and accepted the responsibility of Government in whatever way was possible, there would have been no occasion for us to complain.

Perhaps some will say that the mistake lies with the Muslims, as they are fifty years behind in educational progress. If this argument is sound, how is it that we are being assured of obtaining equal rights under Home Rule. All our votes taken together will not equal even a third of those of the Hindus and we, who are fifty years behind in education, will be fifty years behind in the field of political preferment. Although this will be a dignified retreat and a tactical defeat, yet why should our nationality suffer this blow?

The condition of the Madras Presidency, especially, gives us concern with reference to the higher official posts in the Government. In our Presidency it has come to this that as many as 478 appointments are held by Hindus while only 49 have fallen to the lot of the Muhammadans! Can any one show any comparison between the figures 478 and 49?

The fact is we are either being drawn into the vertex of indifference or being drowned in the depths of the ocean of flattery, but we are not given to realise the situation. On the one hand, a few flatterers have made the Government neglect us, and on the other, some foolish friends, being deceived by false praise, are puffed up with pride. The result is that the Government consider we are happy and, our compatriots suppose we are well off. How long are we to put up with idle show? Offend or please we cannot but complain thus—

How long are we to maintain silence?
How long shall I refrain from speaking of the world-consuming fire?
I burn, I burn, how long is this secret to be concealed?

QAUMI REPORT, Madras, Aug. 27th, 1917.

The cinematograph.

88. The *Qaumi Report*, of the 27th August, has an item which runs thus:—"It affords us some pleasure to learn that, on the 5th September, the Hon'ble Sir William Vincent will introduce a Bill in the Imperial Legislative Council to reform cinematograph exhibitions. These moving pictures have begun to drain the pockets of the people of the country, and it is apprehended, should this kind of silent teaching and education go on, the unfortunate Indians will be infected with the virus of occidental fraud and chicanery.

CONFIDENTIAL. No. 37 of 1917.

C. I. D.
20 SEP 1917
[illegible]

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 15th September 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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New India, Madras, Sept. 13th, 1917.

The Coimbatore Home Rule flag case.

1. *New India*, of the 13th September, remarks:—"Our readers must have perused, with utter amazement, the document which, we suppose, must pass for judgment in the Home Rule flag case and which Mr. MacMichael has transmitted to Mrs. Besant and Messrs. Arundale and Wadia through the Censor. . . The statement that the 'state of feeling was such, etc.,' is obviously, as all people acquainted with the English language will unhesitatingly admit, a statement of opinion, of inference or impression and not one of fact which could be testified to by persons who said or heard anything. No witness was produced either by the Superintendent or by the District Magistrate to show the source or sources of the information upon which both these extraordinarily imaginative and active European officials of the district formed that impression. . . The worst part of it was that only the Magistrate who tried the matter spoke of his personal knowledge; the Police Superintendent who testified on oath would not be tendered for cross-examination by the parties whose liberties have been so ruthlessly interfered with. Mr. MacMichael may not care what impression this kind of thing will make upon even the most casual man in the street as to the manner in which justice is rendered in such matter; but surely if he was personally aware and satisfied of the imminence of the riot which justified his action under section 144, it was pretence of the most preposterous kind and a most unjustifiable waste of public time and money to hear evidence on the other side and to listen to arguments which *ex hypothesi* were in direct contravention of his personal knowledge whatever it may have been. . . Is the public to hold then that because Brahmanas and non-Brahmanas are on strained relations in Coimbatore, therefore people belonging to the one or the other of these communities, presumably the non-Brahmanas, would straight away run mad and commit rioting or affray on seeing a red and green flag? We have yet to know that the educated people of Coimbatore have imbibed the qualities of the Spanish bull so as to get into the arena of the round roads of Coimbatore extension and run amock among the peaceful citizens of the locality. . . We sincerely hope that before it is too late the High Court will be enabled to intervene and remove such mischievous impressions as the judgment of Mr. MacMichael will undoubtedly produce, that the law is powerless to put down the lawbreaker or to protect the liberties of the peaceful citizens."

(d) Education.

New India, Madras, Sept. 13th, 1917.

Students and politics.

2. *New India*, of the 13th September, states:—"The considerable amount of discontent with which Government Order 559 was received when it was issued materialised a few weeks ago into a concrete protest when 200 of the under-graduates in the Trichinopoly colleges declared their intention of attending political meetings in spite of the prohibition. This action has been followed up at Guntūr, Coimbatore and Rajahmundry; and the depth of feeling may be gauged from the fact that within the last three days nearly a thousand under-graduates of the various colleges in Madras have signified their willingness to convene a meeting of protest against the Government Order. . . So far, we have refrained from expressing any opinion on the action taken by the students in the mufassal, and contemplated in Madras. We have, however, no hesitation in saying, though we may be running counter to a great body of public opinion, that the attitude of the students, which their action bespeaks, must have the heartiest sympathy. . . While this is our considered opinion, we feel justified in making an earnest appeal to the student population to desist from an action which may precipitate matters and complicate

the general situation. . . In making this appeal to our young men we wish to point out that the general situation has altered radically since the Trichinopoly incident took place and the exercise of a little patience just now may enable all concerned to relieve the acute tension that exists now. . . It is far from our intention to deny them either the opportunity or the right to act for themselves, but we feel that especially at the present moment, public life would be impossible without mutual regard and co-operation between the older and younger generations. . . We hope the Government will not be blind to the indomitable spirit that is coming over our young men. Repression has not succeeded with the elders, and it will fall even more miserably with the younger generation We think it would be wisdom on the part of the Government to revoke the order at once. In the interests of justice and good feeling, superstituous notions of prestige must be sacrificed."

(k) General.

COCHIN ARGUS, British Cochin, Sept. 8th, 1917.

The political situation in India.

3. The *Cochin Argus*, for the week ending 8th September, writes :—" It is extremely deplorable that at a critical juncture like the present, in the history, not only of the Empire, but of virtually all humanity, political forces should be let loose in India, that are clearly calculated to produce no other effect than the retardation of the political, moral and material advancement of the people amidst whom they have been promiscuously and, we may even say, angrily introduced. Those who are mainly answerable for the introduction and spread of these really baneful forces confidently assure us that they are the heralds of democracy and freedom, but, like all political visionaries, these new missioners are utterly incapable of correctly interpreting whatever signs and portents they discern around them. . . They are deliberately creating mistrust and suspicion between the governing and governed classes, and more than this, they are responsible, if only indirectly, for the tendency now beginning to show itself in many undiscerning quarters to defy the authority of the responsible administrators of the country. . . They are meeting with a large measure of success in their attempts to popularise the remarkable principle that democracy can only be correctly understood, expounded and practised by very young people, including those very much younger ones who are in their second childhood. . . Looking at another aspect of the existing political situation, we do not think that, outside the ranks of political fanatics, visionaries and windbags, there will be found very many, who will condemn the action of leaders, like Babu Surendranath Bannerjee, who courageously decline to take any share in the attempts, once insidious, but now open and aggressive, to reduce the National Congress to a pliable instrument of the Besant party. . . And now there would seem to be a somewhat more subtle movement for associating Mr. Montagu's visit to India with the release of Mrs. Besant from internment and, presumably, with the restoration of her full political freedom. We should be happy to see Mrs. Besant released, but if her release is to be immediately signalised by a resumption of those political activities, in consequence whereof she had to be deprived of her freedom of political action, we would consider that Mr. Montagu's visit to India would have done this country a vast deal more injury than good. The authorities should make no mistakes, in the present circumstances, between genuine concessions to a genuinely aggrieved people, on the one hand, and a mere yielding, in a spirit of meretricious opportunism to excited popular clamour. . . Mr. Montagu will quickly discover that great Indians like Babu Bupendranath Basu, of whom he himself has the highest opinion, are looked upon, in Home Rule circles in India, as uselesss fossils, and that, in such circles, genius and statesmanship are conceded only to journalistic prodigies like Telang and Karandikar, to legal giants like C. P. Ramaswami Ayyar and lots of others, whom our readers have doubtless heard of, and to political luminaries like Mr. Ramanuja Achariyar. . . If a certain malcontent section of this great people should express themselves disappointed, when the scheme of reforms is eventually drawn up and announced, that will really not matter at all especially in a country like this, where it is still most unsafe to try to gauge real public opinion by sounding the artificially excited pulse of a very microscopic minority."

4. The *West Coast Spectator*, of the 11th September, observes:—"The report of yesterday's public meeting we publish elsewhere will be read with mingled feelings of surprise and regret. It is deeply to be regretted that in spite of the conciliatory speech of Mr. Evans who presided, and the Viceroy's appeal for co-operation, the forces of extremism exerted themselves. In view of what Mr. Evans said explaining the objects of His Excellency's visit and his reminder that Lord Pentland visited us as the representative of His Majesty, the 'dissenters' had absolutely no justification whatever for the course they took. The whole business is a sad commentary on the frame of mind and mentality of a certain section of the educated classes.

His Excellency the Governor's forthcoming tour on the West Coast.

WEST COAST SPECTATOR, Calicut, Sept. 11th, 1917.

"If opposition of this kind, as unreasonable as it is undesirable, continues, we must state with all the force we are able to command that the outlook is rather dismal for the future of our land. The old leaders are everywhere sought to be repressed and suppressed, and reason is displayed by tomfoolery and attempts at conciliation are rejected and treated with contumely. In this state of affairs, a satisfactory settlement of the outstanding political problems cannot be within sight. And a cleavage in the public life is inevitable. We have no desire to write more on unfortunate and organised attempt to convert public meetings convened by the moderates into Donnybrook fairs. Before closing this very regrettable episode, it is only fair that we should record our congratulations to Mr. Evans on his having kept remarkable control over his temper which many of those present on his side of the house found it very difficult to hold within bounds."

5. In a leader headed "When?", *New India*, of the 14th September, says:—"A full week has passed away since Sir William Vincent replied to Mr. Jinnah's question to the effect that the Government of India would recommend to the Local Government that Mrs. Besant may be released; and yet no step has been taken to give effect to it. The public are in a state of dreadful suspense, and every one is asking what the cause of this delay may be. Has not the Government of India transmitted its recommendation? It is impossible to believe that they have not, specially after so explicit a statement in the Council. If they have, why is the delay? What is it that stands in the way? . . . The attitude of the Government of India is perfectly clear. Not only did Sir William Vincent promise to recommend the release, but the Viceroy himself did not deal at length with the internment issue in view of that statement. What does that show? Is it not clear that in the opinion of the Viceroy the interned leaders were to be immediately set free? . . . Are we to remain silent, we ask respectfully, when a full week has definitely passed away without the open statement made in the Supreme Council being given effect to? The country is not kept informed even as to the cause of delay and thereby the authorities are needlessly increasing excitement and restlessness everywhere. Probably this is the bureaucratic response to the highly conciliatory attitude adopted by Indian publicists in view of the Viceregal appeal. If that be so, they have deceived themselves into a serious error. The feeling in the country is too strong and serious to be played with in that fashion; and this dilatoriness with regard to a definite order of the Government of India may create a situation which every fair-minded person will regret."

Mrs. Besant's release.

NEW INDIA, Madras, Sep. 14th, 1917.

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VERNACULAR PAPERS.

I.—FOREIGN POLITICS.

LOKOPAKARI AND PRAPANCHAMITRAN, Madras, Sep. 10th & 11th, 1917.

Indian coolies in the Colonies.

6. In echoing almost the same sentiments as *Swadesamitran*, of the 3rd September, on the recommendations of the Conference recently held in London to discuss the question of the emigration of Indian coolies to colonies, which are abstracted in paragraph 12 of Report No. 36 of 1917, the *Lokopakari* and the *Prapanchamitran*, of the 10th and 11th idem, respectively, trust that the Government will carefully consider these recommendations and pass such orders as would improve the condition of the coolies.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

The Russians.

7. The *Andhrapatrika*, of the 5th September, says:—Expert opinion is divided as to whether the Germans will endeavour now to march on Petrograd. . . Kerenski and Korniloff are both inspiring military enthusiasm in the armies. . . The temporary success of the Germans cannot change the issue of the war. But it will help to fan the fire of Russian valour and make them manifiest their prowess.

RAVI, Cocanada, Sep. 6th, 1917.

Foreign news.

8. The *Ravi*, of the 6th September, has the following under this heading:—A rumour is current in Britain that Lord Kitchener was not drowned but has been made a prisoner by the Germans.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

The secret endeavour of the Germans.

9. The *Kistnapatrika*, of the 8th September, writes under this heading:—One Mr. E. L. Fox belonging to a neutral country writes that Germany is, in spite of the terrible war, making secret endeavours to re-establish its commercial greatness after the war. . . The Germans are digging the mines containing metals and coal in France, Belgium, Servia and Roumania that have fallen into their hands and are hoarding the minerals in heaps in Germany. They are emptying the kerosine oil tanks in Roumania and are constructing huge iron kerosine oil tanks in their country and are filling them all with the kerosine oil. They are cutting down all the forests in Servia and carrying the timber to the dock-yards. . . Thus Germany intends to develop her commerce after the war.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

The war.

10. The *Kistnapatrika*, of the 8th September, writes:—The revolution in Russia has not yet subsided. Riga having fallen into the enemy's hands, the alarm at Petrograd has increased. The Germans are elated with this success. German airships have not yet ceased to throw bombs on London; but there is not much damage. German submarines attacked the harbour at Scarborough and caused some slight damage.

QAUMI REPORT, Madras, Sep. 4th, 1917.

Reforms and Muhammadans.

11. The *Qaumi Report*, of the 4th September, writes:—At present the clamour for reforms is so loud and persistent that the natural cry of the Muhammadans can scarcely be heard at all. The unfortunate Muhammadans have neither an elevated platform, nor a minaret from which to proclaim their rights. The Government occasionally deigns to look at them through its spectacles, but sometimes it does not even do that, the unfortunate part of it is that it gets a blurred impression and fails to recognise them. This may be due to the fact that we may or may not have blended our voices with those of other people and our constant condition and separate nationality are now in danger. Judging from Mr. Montagu's speech, we are afraid that he, too, has not understood the Muhammadans. He announced, in his memorable speech, that day by day Indians will be given a larger share in all administrative departments of the Government. In addition to this local Governments will be gradually developed in order that step by step self-government may be established in India.

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In looking for a reference to the Muhammadans in the words and import of this communiquè we have been at once successful and disappointed. By no mental or mathematical process can it be evolved therefrom that any regard will be paid to the distinct nationality of Muhammadans.

It is possible that the Secretary of State has given the Muhammadans a separate place in his practical abstract.

This much may be expected from him inasmuch as he was the adviser of Lord Morley who in his famous scheme of reforms assigned Muhammadans a distinct position, and on this basis conceded their separate claims.

The editor, in contrasting Hindus with Muhammadans, says that the existence of both communities is essential to the welfare of India, and, if the former have already advanced in education, they should, as a community, enjoy the fruits of their endeavours. But we are not going to assume any ill-timed responsibilty on their account. Our community has not yet reached that stage of knowledge and wealth, and, until such time as it does so, it cannot derive any advantage from Home Rule. We quite agree with the principles of Home Rule, for we also earnestly look forward to this form of Government. We do not need it today or to-morrow and will demand it only when we arrive at the present position of our compatriots in knowledge and material importance. That is why we support the suggestion on principle, but desire to put off its materialization to a more convenient season. We do not say that the country should be deprived of freedom on our account. On the contrary we are ready to join the Home Rule League forthwith if our compatriots are willing to share with us their educational and financial advantages in a manner that will safeguard our numerical inferiority.

II.—Home Administration.

(d) Education.

Students and politics.

12. The *Swadesamitran*, of the 5th September, reproduces in Tamil an abstract of the proceedings of a meeting held by the students of Guntūr, to protest against G.O. No. 559, which prohibits students from taking part in politics. The abstract is published in *New India* of the 4th idem. — SWADESAMITRAN, Madras, Sep. 5th, 1917.

Students and politics.

A correspondent to the *Andhrapatrika*, of the 7th September, says that the students of Guntūr have adopted a resolution to disregard G.O. No. 559, inasmuch as it violates their liberty, and that Mr. Sriram has explained in plain language the evil consequences of the Government order. — ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Students and politics.

The *Hitakarini*, of the 2nd September, says:—The pupils of the Amaravati Government Anglo-Vernacular school attended the meeting held in connection with Mr. Tilak's birthday. On being asked if they did so, they spoke the truth. The Director punished them. From this it is clear that the educational authorities have no love for truth. This is teaching them a lesson to speak falsehood. — HITAKARINI, Ellore, Sep. 2nd, 1917.

Students and politics.

The *Desamata*, of the 29th August, has another note which says that at the instance of 200 students in Trichinopoly Mr. Deobhankar delivered a lecture on students and politics, which was attended by 2,000 people; and that it remains to be seen what action the Government are going to take against the students who acted against the Government order on "Students and Politics". — DESAMATA, Rajahmundry, Aug. 29th, 1917.

Is English superior to the vernaculars?

13. The *Swadesamitran*, of the 5th September, writes:—If we demand that education should be imparted through the vernaculars, some say that English alone should be the medium of instruction in schools. This view is favourable to the authorities. The reason for the demand by several cultured men that vernaculars should be the medium of instruction is their sincere opinion that, if English is the medium of instruction, the vernaculars do not improve and that the want of touch with the vernaculars leads to the denationalisation of the educated men. We do not say that English education is unnecessary. For some — SWADESAMITRAN, Madras, Sep. 5th, 1917.

time yet, it will, of course, be advisable to impart higher education through English. Our contention is only that, in imparting secondary education in schools and especially in teaching scientific subjects such as Geography, Arithmetic, Chemistry, etc., English should not be the medium of instruction. Instruction through the vernaculars will not only save them but also help the subject taught being understood more easily. If the object of instruction is the imparting of knowledge, the vernaculars as a medium will yield better results. But if the object is the improvement of the English language, English should no doubt continue to be the medium of instruction. It is, of course, reasonable that many of us should be conversant with the English language. But why should all subjects in secondary schools be, on that account, taught through this language? It is argued that proficiency in it can be attained, only if it is taught from boyhood. That is no doubt true. But there is a corresponding deterioration in the knowledge of the vernaculars. Our view is that greater weight should be attached to one's knowledge of subjects than to one's knowledge of the English language. The fact that this great mistake in the method of instruction has been in existence for a long time can be no excuse for perpetuating it. That is the very reason why the system should be improved at least hereafter. They are spending a good deal of time in teaching English even in elementary schools. There will be many who stop with primary education, and this will be the case especially when compulsory primary education is introduced. So the best policy will be to impart to these as much knowledge as is possible within the short time they continue to study, through the vernaculars with which they are conversant, and not to stuff them with a few hundreds of English words.

DRAVIDAN,
Madras,
Sep. 4th, 1917.

Maravars.

14. In the course of a long article on the present condition of the Maravars of South India contributed by a correspondent to the *Dravidan*, of the 4th September, the following observations occur:—It is highly regrettable that the benign Government have not yet made any arrangements for giving education to such a big community as the Maravars, who form an eighth of the Tamil-speaking population of this Presidency. It is desirable to utilise the revenues of the choultry attached to the Tirukkurungudi Devastanam to impart elementary education to the Maravars residing in the several villages of the Nanguneri taluk, instead of utilising them for establishing a Sanskrit College at Kallidaikurichi, as we understand that all the properties of the above Devastanam were endowed mostly by prominent members of the Maravar community of that locality.

DESABHIMANI,
Cuddalore,
Sep. 1st, 1917.

Vernaculars as media of instruction in Indian schools and colleges.

15. The *Desabhimani*, of the 1st September, writes as follows:—" . . . No nation outside India thinks that the medium of instruction in schools and colleges and the medium of conversation, discourse and study should be any but the vernacular of the people. No man outside India will call himself educated, if he knows some foreign language. For instance no Englishman, Frenchman, Italian, Japanese, etc., will call himself educated, because he knows some foreign language tolerably well—after all what we know of English is at the best tolerable, and at the worst ridiculous. But with us it is so different. It is a great pity that we use the English language to such an extent in season and out of season. In every path of life, we give it preference to our mother-tongue. An Indian who knows some English calls himself an educated man, and the generality of the people takes him at his word and also calls him educated. . . It is high time to get rid of the idea that English-knowing men are the only educated people in India. The test of scholarship ought to be how well we know our own vernacular and how well versed we are in our own culture. The present system of education does not go far enough to make men of us. By our deep study of the English language, we can never enrich it, but we simply impoverish our own.

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. . . As a rule, our boys cease to study the vernaculars as soon as they enter English schools, about the twelfth year of their age, if not earlier. They thus practically lose touch with their people, and by the time they obtain their degrees, too many among them find that they are unable either to talk or to write

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or read their current vernacular language. This want of familiarity breeds contempt for their mother-tongue, and people find it difficult to sympathise with a system which produces the unnatural results of so-called educated men being unable to speak or to write their own mother-tongue fluently and correctly.

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. . . . Sixty years of modern college instruction among the Indians—instruction which entails hard study from morning till midnight, and from day to day for a number of years—has not produced an author whose writings can be placed on the same level as those of men of pre-university days. The writings of men not knowing English shows a great deal more originality in them, than those of English-knowing Indians.

If Indians cannot be good poets or authors it is not so much their fault as the fault of the system under which they are brought up. They are incapable of adding to the stock of national literature, because they are almost exclusively brought up on foreign literature. They have no incentive whatever for going deeper into their vernaculars and to write therein.

By the loss of political power, all encouragement to indigenous literature is gone, and with that the people have lost the capacity to be poets or authors. The absence of education through the vernacular in secondary schools and colleges is the greatest evil from which the people are suffering, and if our people are to make any real progress in this line, the vernaculars should be given the same place in the curriculum of study as they are in any other country in the world.

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No doubt we cannot get on simply with our own mother tongue. We have to deal with a larger world than our own, and in that case we ought to cultivate another Indian language—Hindi, which is practically the *lingua franca* of India. I need not say anything more on this subject, as I have already said it elsewhere. All I wish to say here is, that we can get on quite as well, if not better, with Hindi instead of English and sooner the idea that an Indian is educated, if he can speak and write in English, be exploded, the better for our country.

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Civics.

16. The *Andhrapatrika*, of the 7th September, reports Mr. Ernest Wood to have said in his article under this heading:—The student's life in India should be fruitful and profitable as in Germany, England, etc. All know that educational methods in this country at present have not borne any fruit. These methods are an impediment to the student wishing to know how to uplift mother India. They cause the deterioration of the intellect of boys and kill originality in them. Under such circumstances, however great a nation may be, it will certainly become weak. ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The School Final text-books.

17. Under this heading, the *Hitakarini*, of the 2nd September, says:—Those who take the first and second branches in the group can pass the school final examination without any knowledge of Telugu. Those that take the third branch will be able to read some Telugu verses. In the B group there is no Government examination. The school authorities themselves will examine the boys. It need not separately be said what interest the boys will have in this. Indian history is included in this B group. It is said that there is no Government examination in this. From this it is plain what stepmotherly love the Madras University has for Indian history. How can there be a better state of things when this University is managed by such servants as Professor Carley who say that there is not a proper Indian history even for the B.A. class students to read. As there is no Government examination in Indian history, the school authorities teach only the British period. The students know nothing of the Hindu and the Muhammadan periods. These two periods, of which we ought to have a good knowledge, occupy a very insignificant place in the school final curriculum. The curriculum should be modified so that the A group may include English, Telugu and Indian history. . . . Mr. Stone stated that all subjects should be taught through the medium of the English language and thus did injustice to the vernaculars. His partiality for his own language is praiseworthy. He has also set an example to us. But HITAKARINI, Ellore, Sep. 2nd, 1917.

why should we regret his action? Mr. Sivakumara Sastri, an Indian, has played the second fiddle to him. This is ridiculous. It is to be regretted that even the love for his own language manifested by Mr. Stone has not induced Mr. Sastri to show similar love for his own language. Until the management of the University comes under the control of the Indians, we cannot be freed from this mixed policy.

ANDHRAPRAKASIKA, Madras, Sep. 10th, 1917.

The School of Arts.

18. The *Andhraprakasika*, of the 10th September, says that the Government do not evince the same interest in promoting education in arts, etc., as they do in promoting general education. This is evidenced by the fact that while there are many schools and colleges for the spread of general education, there are very few for arts, etc. The paper says that as the public will profit by education in arts and architecture, the country will advance if the Government evinces greater interest at least hereafter in this matter. The paper refers specially to the School of Arts and requests the Government to develop the school.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

The revolt of the students.

19. The *Kistnapatrika*, of the 8th September, under this heading, observes:—"Ever since the publication of G.O. No. 559 prohibiting students from attending political meetings, feelings of discontent, anger and unrest have been growing in them. The students are nowhere paying heed to the said orders. The students publicly attended three or four meetings that were recently held in Masulipatam. It cannot be said that the heads of educational institutions are ignorant of this. They are conniving at the breach probably because they thought either that the order was not a proper one or that it is dangerous to cause excitement among the students. In some towns the students are not merely attending political meetings, but they are also taking a vow that they will attend such meetings. At Tinnevelly 200 students took such a vow. And in Guntūr 350 students wrote to the Director that they would disobey the order. Every student, questioned on the point, will express a similar attitude of defiance. Under such circumstances, unless the Government cancel the order, their prestige will be at stake."

SAMPAD ABHYUDAYA, Mysore, Sep. 8th, 1917.

Education in India.

20. The *Sampad Abhyudaya*, of the 8th September, writes:—At the recent Educational Conference at Simla, Doctor Chatterjee urged that Englishmen should not be employed in Indian schools and colleges. He argued that while the people were trying to introduce British methods of administration into their country, the presence of persons in our schools and colleges who were opposed to these attempts would prevent them from achieving their purpose. There may be truth in what he says. Further, it is important from the point of view of efficiency, that the teachers and professors should know the vernacular well They should have an insight into the intellectual habits of our people. Europeans are wanting in both these requisites. That is why they are generally considered unfit for the teaching profession in this country. This point must be carefully considered. It is imperative that all those who are opposed to Home Rule should be dismissed from our Universities, colleges and schools. Before any Europeans are thus dismissed, however we should first ascertain whether they are opposed to Home Rule. There are among the British also great philosophers of un-biassed views like Mrs. Besant. If we should get the services of such, we should deem ourselves exceedingly fortunate. We should retain these. Branches of the Home Rule League are being formed in every town and village. As these spread their activity, the administration will come to be more and more democratic. This will serve to render the British sovereignty in India to remain for all time.

KERALA SANCHARI, Calicut, Sep. 5th, 1917.

Collection of fees in Primary schools.

21. A correspondent in the *Kerala Sanchari*, of the 5th September, writes:—It is a matter for regret that the Government do not attach any value to the public opinion that primary education should, as in other civilised countries, be made free and compulsory in India. The local boards have decided that no fee should be levied up to the third standard in the Elementary schools under them. But their order that, if the fourth standard is introduced in an Elementary school, fees should be levied from all the classes is really absurd. As

it is necessary to educate a boy up to the fourth standard to complete his primary education, they should either cancel this order, or issue one to the effect that fees should be collected only from the boys of the fourth standard.

(e) Local and Municipal.

District Board Presidents.

22. Referring to the order issued on the 31st August by the Government regarding the nomination, as an experimental measure, of non-officials as Presidents of District Boards in four districts, the *Swadesamitran*, of the 1st September, writes:—We hope that this experimental measure will lead to satisfactory results. Our readers are aware that the Government of Bengal have notified that the President of a District Board would be appointed by election. It would have given no greater satisfaction, had our Government also, instead of nominating these Presidents, ordered their appointment by election. SWADESAMITRAN, Madras, Sept. 1st, 1917.

The *Lokopakari*, of the 3rd September, also comments on this subject in the same strain. LOKOPAKARI, Madras, Sept. 3rd, 1917.

Non-official district board presidents.

The *Hitakarini*, of the 2nd September, says with reference to the order of the Government proposing to appoint non-official presidents to four district boards as an experimental measure:—In answer to a resolution on this subject in the Legislative Council five months ago, the Government said that the time had not come for appointing non-official presidents to district boards. It is strange that in the course of five months the time has come to appoint four such presidents. Well! The Madras Government have maintained their prestige. The resolution of the non-official member was at that time rejected. What more do they want? They have not submitted themselves to the agitation of the people. They have thereafter deliberately and of their own accord brought that system into force with a view to do good to the public. The public are different from the non-official members of the Legislative Council. These members are not the representatives of the public, and do not take their welfare into consideration. They agitate for their own advantage. This is the song of the Anglo-Indians. To establish this difference is the goal of the bureaucracy. If the Government had accepted the resolution of the Hon'ble Mr. Siva Rao, we would be much more glad. We need not, however, be very glad on account of this reform. So long as the system of administration is not changed as stated by Mr. Montagu, it is all the same whether the district board president is a European or an Indian. HITAKARINI, Ellore, Sep. 2nd, 1917.

Non-official presidents of local boards.

Referring to the arrangement under which Government, by way of experiment, have appointed non-officials as presidents of local boards in four districts, the *Swadeshabhimani*, of the 7th September, remarks that although the Government may dispense with this system in case it proves unsatisfactory, it is to be hoped that this welcome piece of reform will effect a distinct improvement in the administration of local boards. SWADESHABHIMANI, Mangalore, Sept. 7th, 1917.

Non-official presidents of district boards.

In commenting favourably on the decision of the Government to nominate, as an experimental measure, non-official presidents to four district boards in the Presidency, the *Kerala Sanchari*, of the 5th September, says:—It would have given greater satisfaction to the people, if the presidents, instead of being appointed by the Government, were to be elected. The idea of appointing officials as vice-presidents is a good one. But the Government should see that the presidents and the vice-presidents do not fall out with each other. If this experiment proves successful, we hope that the Government would not only confer on the people the privilege of electing the presidents but also appoint non-officials as vice-presidents. KERALA SANCHARI, Calicut, Sep. 5th 1917.

The *Kerala Patrika*, of the 8th September, also comments favourably on the decision of the Government regarding the appointment of non officials as presidents of district boards which, it thinks, will give greater freedom to the members of district boards to give out their opinions freely on matters discussed at the meetings of the board without the fear of incurring the displeasure of the Collector-President. KERALA PATRIKA, Calicut, Sep. 8th, 1917.

HINDU NESAN, Madras, Sep. 6th, 1917.

Corporation of Madras.

23. Anent the meeting of the Corporation of Madras held on the 4th September, the *Hindu Nesan*, of the 6th idem, observes:—We condemn the proceedings of this meeting wherein the Commissioners and the President indulged in criticisms against each other. The President is as much responsible as the Commissioners for the calm and deliberate decision of the affairs relating to the Corporation. That the President should, without realising this, defend the executive officers of the Corporation, that the Commissioners should contend that no one has the authority to curtail their right to speak at the meetings of the Corporation and that the meeting should be adjourned in consequence of the confusion that then prevailed, appear to be no healthy signs of the cordial relations which should exist between the President and Commissioners. Is it not a lamentable sight to see them thus divided in their opinion?

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

The Corporation of Madras.

Writing on this subject, the *Andhraprakasika*, of the 6th September, says:—We thought that with Mr. Molony as President of the Corporation, all irregularities in the Corporation would come to an end but experience has proved that it was a mistake to think so. It is regrettable that Rao Bahadur Vijayaraghava Achariyar's regimé also is unsatisfactory. The proceedings of yesterday's meeting are in point. When a certain commissioner proposed a resolution that the question about the impurity of the present water-supply may be referred to experts, the President, at a stage when the resolution had to be put to vote, got up and begun to speak in support of the Special Engineer and belittling the importance of the report of the Guindy Institute when some commissioner asked for an opportunity to reply, he showed scant courtesy to him. While it is a disappointment, on the one hand, that, even after an expense of 54 lakhs of rupees, the filtered water supplied should be found impure, it is to be regretted, on the other, that the Acting President should behave with indifference towards the commissioners.

SWADESAMITRAN, Madras, Sep. 7th, 1917

Trichinopoly Municipality.

24. Adverting to the reported enhancement of taxes by Rs. 45,000 over that already levied by the Trichinopoly Municipality, a correspondent of the *Swadesmitran*, of the 7th September, writes as follows:—Tax-payers have to pay only increased taxes, while no proportionate good is derived by them. It is a matter of common knowledge that the roads are full of ruts everywhere in the town. In certain parts great inconvenience is felt by the people in consequence of the stoppage of water-supply in the daytime and the inadequacy of this supply at other times. Unlike at Madura only a few Washington lights are put up in the town and the ordinary lights provided by the municipality do not give sufficient light in the night. The mosquito-breed in the drains gives much trouble in the town. It is understood that the Vice-Chairman has recently been given powers in the matter of professional-tax, vehicle tax and land tax and also to enquire into cases of land encroachment. As he is a highly capable officer, we trust that he will improve the sanitation of the town, if he is asked to attend to it as well. It would be well if the Chairman should attend to the office work and look after the collection of revenue and public works.

MAHAVIKATADUTAN, Madras, Sep. 8th, 1917.

The sanitation of Madras.

25. The *Mahavikatadutan*, of the 8th September, reproduces a portion of the comments of the *Swadesamitran*, of the 29th August, on this subject abstracted in paragraph 21 of Report No. 35 of 1917.

DRAVIDAN, Madras, Sep. 8th, 1917.

Tiruvannāmalai Municipality.

26. Referring to the vacant Chairmanship of this municipality, the *Dravidan*, of the 8th September, hopes that the Government will be pleased to appoint a non-Brahman as the Chairman, in consideration of the fact that the present President of the Taluk Board is a Brahman.

DRAVIDAN, Madras, Sep. 7th, 1917.

Mr. Madeley's lecture.

27. The *Dravidan*, of the 7th September, reproduces in Tamil under this heading an abstract of an article published in *Justice* of the 5th idem on the present water-supply in the city of Madras.

28. The *Desabhimani*, of the 1st September, says:— . . . Taking the constitution of the Council into consideration, we see from the report that the strength of the Council on the 31st March 1917 was 19. On the 18th November 1916, Mr. A. Subbarayalu Reddiyar, Diwan Bahadur, vacated his seat as Councillor and Chairman, and he was re-nominated as Councillor on 21st November 1916 and was re-elected as Chairman, at the election specially held for the purpose on 22nd December 1916. That the re-nomination of Mr. Reddiyar as a Councillor was made just three days after he vacated his office as such shows above all how Government was solicitous to continue to provide him with a seat in the Council allowing practically no gap in the long and continuous chain of his Councillorship. Four elected seats fell vacant during the year; three of which were filled up before the close of the year. The Acting Executive Engineer Mr. P. V. George, a nominated Councillor, had to resign his seat in May 1916 owing to his transfer out of the district and Mr. Rajabadar Mudaliyar, Treasury Deputy Collector, was nominated in his stead. We have to deprecate the policy of nominating a Revenue officer as Councillor for the seat occupied by a Public Works Department Engineer, an officer of special professional knowledge which will ever serve to be an invaluable guide and help to the Council in matters connected with the Public Works Department of the municipality. We wish that similar violation of a principle of the kind do not recur in the matter of nomination.

Cuddalore Municipal Administration for the year 1916-17.

DESABHIMANI, Cuddalore, Sep. 1st, 1917.

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. . . Though the collection of taxes was generally fair, the current year's balances under the various heads of taxes were, however, somewhat heavy. It has to be conceded, as the report says, that this was due to the difficulty experienced in the collection consequent upon a continued fall in prosperity among the tax-payers as the result of the war.

The amount allotted for expenditure in the revised estimate for 1916-17 was Rs. 1,66,930 and the amount actually spent was Rs. 1,04,895 leaving an unspent balance of Rs. 62,035, of which Rs. 52,834 is the Provincial grant made to the municipality since some years ago for the opening out of congested lanes. We cannot but condemn the unwise policy of the Cuddalore Municipal Council in having continued to keep this large amount unspent year after year. The Council, however, as a first step towards the opening of congested lanes, did well in having placed the subject for the consideration and report of a Sub-Committee of Councillors appointed for the purpose and though the Sub-Committee's reports were submitted before the Council in March 1916, and resolutions passed on it by the Council four months hence, viz., on 24th July 1916, it is to be regretted that there has been still so much delay in the opening of the sanitary lanes along the lines indicated in the Council's resolution on the subject. As the Government have given the Council a large grant so long ago as 1914, it is hoped that the Council will not continue to sleep over the matter but soon take on hand this important sanitary work in right earnest. Among other minor items that contributed to the non-utilization of the balance mentioned above, the delay in the acquisition of sites for the Muhammadan burial-ground at Pudupaliam and for the construction of municipal latrines for the use of the public, have to be mentioned here.

. . . Though we are glad that some of the main roads in the municipality as well as a few other roads through which officials and non-officials of higher rank very often have had to pass by, are maintained in good and scrupulously neat condition, yet we are constrained to observe that the condition of several other roads in the interior of the town which are thickly inhabited by the middle and poor class rate-payers sadly require improvement owing to the customary indifference of the municipality towards such quarters. . . .

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. . . The water-supply in the town was, as usual, unsatisfactory. Tube wells erected by the municipality during the previous year were invariably not in working order. It is a pity that there has been no further progress in the condition of water-supply in the municipality.

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There were 2,289 births and 1,618 deaths during the year against 2,202 and 1,766 of the previous year. There is no purpose gained by appointing indiscriminately unqualified men for responsible posts in this branch of municipal administration. Unless the Birth and Death Registration staff of the municipality is overhauled and replaced by qualified men, it may not be possible to work out accurate statistics in the matter."

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ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Taluk boards, Gōdāvari district.

29. In the course of an article on this subject, a correspondent to the *Andhrapatrika*, of the 8th September, says :—John Adam once remarked in the Congress that the Regulation of 1817 which gives power to punish without trial and without framing charges is put in force in Presidency towns only where there are Universities and where the people are educated and civilised. Just so, in the taluk boards of the Gōdāvari district which contains two colleges and many schools, the number of officials is very great. This is strange. . . I suggest that the members of the taluk boards of Cocanada, Peddapur, and Rajahmundry may move resolutions recommending the reduction of the number of officials in the boards to four and the election of non-officials to all the other seats.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

Proceedings of local boards.

30. The *Swadeshabhimani*, of the 7th September, observes :—A correspondent of the *Hindu* writes that the resolutions passed by the Tiruvannāmalai Taluk Board in the months of January and February have only just been published in the District Gazette. This is true not only of this Taluk Board but is the prevailing procedure almost everywhere. As such proceedings are published in our district (South Kanara), too, very late, they are rendered practically useless. It would therefore be well to publish these resolutions in the local journals in future.

(*f*) *Land Revenue and Settlement.*

SWADESAMITRAN, Madras, Sep. 7th, 1917.

Land Revenue Settlement.

31. The *Swadesamitran*, of the 7th September, publishes one of the series of the articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil.

(*k*) *General.*

SWADESAMITRAN, Madras, Aug. 30th, 1917.

The Mesopotamia expedition.

32. In reproducing in Tamil an abstract of the views expressed by the *Investor's Review*, a western paper on this subject, the *Swadesamitran*, of the 30th August, says that, according to expert opinion, the administrative policy adopted by the bureaucrats in India, the absence of influence for the Indians in the matter of administration, and the neglect on the part of the authorities to utilise the full strength available in India are the chief reasons which led to the mismanagement of affairs in Mesopotamia.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

Home Rule.

33. The *Swadesamitran*, of the 30th August, reproduces in Tamil the comments of the *Modern Review* on the remark usually made by the Anglo-Indians as regards the fitness or otherwise of the Indians for Home Rule, in the course of which the writer refers to the existence of two political parties in Great Britain, who are always finding fault with each other as being unfit for the administration of the country, and observes that, should such people find fault with the Indians, they cannot be considered to be infallible or entitled to the confidence of the Indians.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

Referring to the several observations made by certain newspapers against the Hon'ble Mr. V. K. Ramanuja Achariyar that he grows a beard and goes about the country taking an active part in the Home Rule agitation, and to the report on the administration of the Kumbakōnam Municipality, which has been highly commended by the Government, the *Swadesamitran*, of the 30th August, writes :—All the credit of the administration of the Kumbakōnam Municipality goes to the Hon'ble Mr. V. K. Ramanuja Achariyar, as the municipality has been under his

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direct supervision. What, then, is the reason for a person with such administrative capacity to take an active part in the Home Rule agitation at present and work hard for effecting a change in the administrative policy pursued by the bureaucrats? When even a person of his stamp should consider that reforms are necessary and has grown enthusiastic over it not only the authorities, but also others should carefully ponder over the matter. If he should have thought that reforms and Home Rule are necessary for India and taken a vow to work for securing the same, can anybody doubt that he regards the welfare of the country as more important than anything else.

The *Swadesamitran*, of the 30th August, reproduces in Tamil the comments of the *Catholic Times* and *Catholic Opinion* published in England, regarding the the administration of India, in which the following observations occur:—This is the best time for the grant of Home Rule to India. Nobody can now consider the Indians to be unfit for managing their own affairs. The loyalty of India and her readiness to help England with men and money in the present war are unquestionable. But the British authorities had no inclination to utilise the full strength available in India and obstructed her progress. When we consider the egregious blunders committed in connection with the Mesopotamia affair and their consequence, we would see how much reliance we can place on the authorities that now govern the millions of people in India. The grant of Home Rule to her would really indicate the readiness and determination of the British Empire to establish liberty and truth all over the world. SWADESAMITRAN, Madras, Aug. 30th, 1917.

The *Swadesamitran*, of the 4th September, reproduces in Tamil the proceedings of a meeting held at Coimbatore, under the auspices of the local Home Rule League, when the Hon'ble Mr. V. K. Ramanuja Achariyar delivered a lecture on Home Rule, a report of which appears in *New India* of the 3rd idem. SWADESAMITRAN, Madras, Sept. 4th, 1917.

The Home Rule leagues.

Referring to the statement usually made by high officials of the Government and several Anglo-Indians and a few others, that the Home Rule agitation is carried on only by a few popular leaders and that it does not receive the support of the public, and to the list published elsewhere in the same issue to show that there are over 4,000 members in these leagues throughout the Presidency, the *Swadesamitran*, of the 11th September, observes:—The fact, that almost all men of sound education and good influence have joined these leagues, shows beyond doubt how reasonable and essential the Home Rule movement is and what ideal is impressed upon the minds of the public. When Lord Pentland condemned the Home Rule agitation and unjustly interned the leaders that carried on this agitation, many influential men joined these leagues in order to defend them. These leagues, which have for their object the attainment of Home Rule through the scheme of reforms propounded by the Congress Muslim League, have now taken a firm root in the country and cannot be shaken. It is quite certain that hereafter these institutions will enlist members in large numbers and display great activity in the performance of their duty to the public. SWADESAMITRAN, Madras, Sep. 11th, 1917. HR

Home Rule

Adverting to the resolution passed by the Guzarat Sabha of Bombay to present a petition to the Secretary of State for India signed by the people of Guzarat that it is the strong desire of the Indians that they should be granted Home Rule, the *Swadesamitran*, of the 12th September, observes that the expediency of presenting similar petitions to the Secretary of State may be considered in other provinces as well, and that it is the opinion of many that their efforts will be crowned with success, if their aspirations are openly and clearly made known to Secretary of State. SWADESAMITRAN, Madras, Sep. 12th, 1917.

The Home Rule agitation.

The *Kistnapatrika*, of the 25th August, publishes in Telugu the speech of Hon'ble Mr. Ramanuja Achariyar delivered in a meeting held at Salem, which contains:—". . . The whole power is now held by the I.C.S. officers. All of them from the youngest member of the body to the oldest hold the same opinion and have the same object in view. This is their peculiar characteristic. Before coming to this country they believe that they are greater than the people of this country. When they are entrusted with responsible offices they think that they are omniscient and KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917. (R)

that others do not know more than what they themselves know. When they become Lieutenant-Governors. . . and Executive Council members they lend a deaf ear to our complaints and our cry becomes a cry in the wilderness. For example, see what great loss is caused to the landowners under the new settlement in the districts of North Arcot, Chittoor, Madura and South Arcot. The Government raised the land tax by 25 per cent. Though objections were raised against this on behalf of the people in the Provincial Legislative Council, they were thrown out. That was why, in that council, I observed that the Government was sowing seeds of discontent amongst the people. . . Such is the fate of our resolutions. The Indians cannot therefore derive any benefit from the present bureaucracy. We, therefore, say that in their place the *swaraj* must be established. Some believe that Mrs. Annie Besant has created this idea in us. But since 1885, resolutions have been passed by the National Congress every year that responsible self-government be granted to us . . .

If the I.C.S. officers who have been enjoying power tell us that we should never even dream of asking *swaraj*, we should not blame them. Because those who are enjoying power cannot willingly give it up. We should, therefore, bring home to their minds that we have a fervent desire for *swaraj*. Those who say that we should not be given *swaraj* fall under three categories:—

(1) The first are Europeans who are carrying on trade here. Their staunch desire is that they should gain though we lose. The English are called a nation of traders.

(2) The Missionaries who spread Christianity.

(3) Judas Iscariots, existing among us, who with the help of the *Madras Mail* and *Times*, believe that *swaraj* should not be granted to us. . . His Excellency has told us that we should keep quiet and not agitate for *swaraj*. Do you know what Sir Subrahmanya Ayyar said in reply? He said—"I would not only not keep quiet, but will still work for agitating for *swaraj* in the face of all difficulties, however numerous they may be." I also told His Excellency that I would sacrifice my all for the sake of *swaraj*. I am now 66 years old, but I wish to live long and work for attaining *swaraj*. Though the Government may cancel my pension I will not leave off my work. Whatever may happen I am prepared to give up all that I have. . . Can even the Police take to jail 500 or 600 men all at once? Are there jails which can accommodate so many? Do not be afraid of the threats of the Police. . . You must, therefore, go to the temples and mosques and take the *swadeshi* vow there.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 1917.

Home Rule.

The *Kistnapatrika*, of the 8th September, publishes in Telugu the speech of Hon'ble Mr. V. K. Ramanuja Achariyar delivered on the 2nd September at Coimbatore, which contains the following:— . . The Government does not pay heed to the words of the representatives of the people in the council. The Government recently increased the land-tax by 25 per cent in the districts of North and South Arcots, Chittoor and Madura. . . But if India is granted self-government only such land-taxes, as are necessary for the improvement and the protection of the country will be imposed. It may be said that there was not a single day when the Government did not reject the resolutions proposed by the representatives of the people. . . I have been in the Council for three years. It is from my experience thereof that I say that the Indians necessarily require self-government. If all the current political affairs are explained to our people they will all surely join the Home Rule League. . . Some believe that as the Government will not grant all that we ask them, it is good to make a compromise with them by requesting them to grant at least the important items in the scheme of the Congress Committee. If we agree to such a compromise you do not know how the British will disregard us. What we asked for are important things. We should not reduce them. We must repeatedly ask for them. To obtain them, Mrs. Besant has preached to us and showed us what we have necessarily to do. She has showed us the path, and has suffered for us in several ways. . She is undergoing the punishment of internment not because of the order of Government but because she worked for the Indians. Had the Indians been unanimous on the question of passive resistance on the very first day of her internment and been

prepared to carry it out she would not have gone to Ootacamund. . . Some say that we should all maintain silence by the time Mr. Montagu, who exposed clearly all the defects of the administration of the country by our white people, arrives in India. . . If the people who carry on passive resistance become more numerous, jails will prove heavens and not hells".

A correspondent in the *Kerala Patrika*, of the 8th September, condemns the present agitation for Home Rule and says:—When the King-Emperor is engaged in this colossal war, it is rather rash on the part of the Indians to press their demand for self-government. What they should now do is to help the British Government in all possible ways to bring the war to a successful conclusion. After the conclusion of the war, if the Indians approach His Majesty the King-Emperor with the prayer that self-government should be bestowed on them, His Majesty would certainly grant it.

Home Rule.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

34. Adverting to the statement said to have been made by Lord Beresford about the nomination of Mr. Montagu as the Secretary of State for India, that it is being objected to by the Indians on the ground that he is not of pure British descent, the *Swadesamitran*, of the 30th August, observes:—Our readers are aware that many in England have objection to the appointment of Mr. Montagu as the Secretary of State for India. But the objection raised by Lord Beresford, who is one among them, is a very curious one. We cannot understand the meaning of the expression "pure British descent." Besides many of the Indians are not actually aware of what descent Mr. Montagu is. It is indeed their desire that they must have a Secretary of State, who would not take the word of the bureaucracy for the gospel truth, but would render satisfaction to the people by his liberal views and forethought. Need we, therefore, say whether, or not, the Indians are satisfied with the nomination of Mr. Montagu? If it is the intention of Lord Beresford to object to his nomination, why should he throw the blame on the Indians?

A curious objection to the appointment of Mr. Montagu as the Secretary of State for India.

SWADESAMITRAN, Madras, Aug. 30th, 1917.

35. The *Prapanchamitran*, of the 1st September, writes:—Some Government officials in this Presidency perform certain strange acts, which create disgust in the minds of the people. The District Judge of Guntūr has asked for information as to how many of the pleaders practising in his court have joined the Home Rule League. Some Brahman officers are making private enquiries to find out the individuals in their office who get *Justice*. They are also using their official influence to get from the Postal authorities secret information about the names of persons in receipt of the said paper. The Government should take notice of their conduct and condemn them.

Strange acts.

PRAPANCHAMITRAN, Madras, Sep. 1st, 1917.

The *Lokopakari*, of the 3rd September, reproduces this article.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

36. Referring to the reply given by the Governor of Bengal to the deputation that waited on him, that he has decided to enact a law, at a very early date, to prevent the adulteration of ghee, the *Swadesamitran*, of the 1st September, says that it is imperative on the part of the Government of India to enact for the whole of India an Act similar to the one which the Government of Bengal propose to enact for the city of Calcutta.

Adulteration of ghee.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

Adverting to the *same* subject, the *Lokopakari*, of the 3rd September, observes that a similar legislation should be made in this Presidency also.

LOKOPAKARI, Madras, Sep. 3rd, 1917.

37. The *Swadesamitran*, of the 1st September, publishes in Tamil an abstract of the comments of the *Englishman* condemning the exodus of the Government to the hills during the summer season.

Exodus to the hills.

SWADESAMITRAN, Madras, Sep. 1st, 1917.

38. A correspondent of the *Swadesamitran*, of the 3rd September, inviting the attention of the authorities to the serious danger the guard and the brakesman of goods train No. 381 were exposed to in guarding the train and the passengers therein from the

Revolvers for railway guards.

SWADESAMITRAN, Madras, Sep. 3rd, 1917.

numerous stones pelted at it on the night of the 30th August 1917, when it had to be stopped ahead of the Trichinopoly Railway station, to about 40 minutes for want of the line-clear signal, suggests that the Railway authorities will do well to supply revolvers to Railway guards, and, if this is not possible, to issue instructions to stationmasters to give the line-clear signal as soon as the train leaves a station so as to enable it to reach the next station promptly.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

"A whitewashing commission."

39. The *Swadesamitran*, of the 4th September, reproduces in Tamil a further portion of the article under this heading published in the *Hindu* of the 28th August, in which the writer undertakes to show the mistakes in the report given by Messrs. Ahmad Tambi Marakkayar and Marjoribanks.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

Hoisting of Home Rule flag at Ootacamund.

40. The *Swadesamitran*, of the 4th September, also reproduces in Tamil the proceedings of a special meeting of the members of the Home Rule League, Ootacamund, held in the League's premises on the 31st August 1917 for the purpose of taking the opinion of the members to hoist the Home Rule flag at the premises to fly day and night, which appear in *New India* of the 3rd September 1917.

MAHAVIKATA DUTAN, Madras, Sep. 8th, 1917.

Hoisting of the Home Rule flag at Ootacamund.

The *Mahavikata Dutan*, of the 8th September, reproduces from the *Swadesamitran*, of the 4th idem, a Tamil version of the proceedings of a special meeting of the members of the Home Rule League, Ootacamund, held in the League's premises on the 31st August 1917 to take the opinion of the members to hoist the Home Rule flag at the premises by day and night.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

The Home Rule League, Trichinopoly.

41. The *Swadesamitran*, of the 4th September, publishes an abstract of the proceedings of a meeting held under the auspices of the *Swarajya Samajam* at Trichinopoly, when Mr. Chandrasekhara Ayyar, a member of the Madura District Congress Committee, and Mr. M. S. Manteswara Sarma, a member of the Provincial Congress Committee, Madras, are reported to have addressed the audience on "Students and Motherland" and "Our Duty to the Motherland at the present juncture", respectively. In the course of his speech, the latter is said to have condemned the present policy of the Government, and advocated the taking of the *swadeshi* vow, the boycott of foreign articles and the adoption of the method of passive resistance, as the means for reforming this policy.

DRAVIDAN, Madras, Sep. 5th, 1917.

The Home Rule League, Trichinopoly.

The *Dravidan*, of the 5th September, also publishes in Tamil an abstract of the proceedings of the first anniversary of this League celebrated on the 1st idem, referred to in paragraph 5 on page 2299 of Report No. 36 of 1917.

SWADESAMITRAN, Madras, Sep. 4th, 1917.

Home Rule League, Tiruvarur.

42. The *Swadesamitran*, of the 4th September, publishes, from the pen of its own correspondent, the proceedings of a public meeting held at Tiruvarur on the 2nd idem under the auspices of this League, when Rao Bahadur K. S. Venkatarama Ayyar, the president of the meeting, is reported to have, in his introductory remarks, explained to the audience the objects of Home Rule Leagues, while the other speakers are said to have addressed them on the present political situation, the reforms suggested by the Congress and the Muslim League and the necessity for the grant of Home Rule to India. In the course of his concluding speech, the president is reported to have stated that the time has come for the grant of more rights to the Indians, that some of the authorities are not willing to part with the powers they have been enjoying, that the objects of the Home Rule Leagues are not objectionable, that it is not the intention of these Leagues that the British Government should quit this country and that by the adoption of the policy of passive resistance it is not their intention to do anything prejudicial to the interests of the Government.

HINDU NESAN, Madras, Sep. 5th, 1917.

The Home Rule League, Tiruvarur.

The *Hindu Nesan*, of the 5th September, also publishes from the pen of its own correspondent the proceedings of a public meeting held at Tiruvarur on the 2nd September 1917 under the presidency of Rao Bahadur K. S. Venkatarama Ayyar.

43. The *Swadesamitran*, of the 5th September, also reproduces in Tamil an abstract of the proceedings of a public meeting held at Masulipatam, under the auspices of this League, when Mr. Deobanker of *New India* is reported to have addressed the meeting on "Passive Resistance". The abstract is published in the *Hindu* of the 4th September 1917.

Home Rule League, Masulipatam.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

44. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held under the auspices of this League at Kumbla to thank Mr. Montagu for his announced visit, and to pray for the cancellation of internment orders in spite of Anglo-Indian threats, as published in *New India* of the 4th idem.

Home Rule League, Kumbla.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

45. The *Swadesamitran*, of the 7th September, also publishes in Tamil the proceedings of a public meeting held at Kulitalai on the 4th September 1917, under the auspices of this League, when the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar is reported to have addressed the audience in Tamil on Home Rule. The proceedings are published in the *Hindu* of the 6th idem.

Home Rule League, Kulitalai.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

46. The *Dravidan*, of the 11th September, publishes the proceedings of a public meeting held at Coimbatore on the 8th idem under the auspices of the local Home Rule League, when Mr. Dwarakadas, the editor of the *Young India* of Bombay is reported to have addressed the audience on the present situation, in the course of which he is said to have spoken of the internments and the adoption of the policy of passive resistance if the persons interned are not released soon. Many students are stated to have been present at this meeting.

Home Rule League, Coimbatore.

DRAVIDAN, Madras, Sep. 11th, 1917

47. The *Swadesamitran*, of the 12th September, publishes in Tamil, as reported by a correspondent, the proceedings of the first anniversary celebration of this league held at Calicut on the 8th idem, under the presidency of Manjeri S. Rama Ayyar, which appears in the *Hindu* of the 10th idem.

Home Rule League, Calicut.

SWADESAMITRAN, Madras, Sep. 12th, 1917

48. The *Vartakamitran*, of the 21st June, dwells upon the facilities that exist in India for utilising mechanical power in developing industries and laying special stress on the creation of such power by means of water-falls, suggests that, as the people themselves may not find it easy to get the capital that is required for such a big undertaking, the Government should take an interest in the matter and, though they cannot advance the required amount of capital, they should at least guarantee recoupment if a loss should occur.

Development of mechanical power in India.

VARTAKAMITRAN, Tanjore, June 21st, 1917

49. In offering its opinion on a variety of subjects under the heading "News and Notes", the *Vartakamitran*, of the 21st June, observes elsewhere:—Whenever there is a misunderstanding between the rulers and the ruled on important subjects, the usual procedure adopted by our benign Government is to appoint a commission or committee to enquire about the matter and tide over the difficulty for the nonce. This is a wise policy indeed. The gentlemen, who constitute the committee, will usually be some Indians, who will always abide by the opinion of the Government, and some English officials, who have no interest whatever in India. This will be clearly seen from the constitution of certain commissions recently appointed by the Government. Turning to the Industries Commission alone, some of us may think that it will do some good to the Indians. But these are bound to be disappointed. The evidence of some European witnesses makes it clear that, even if the Government should by mistake think of benefiting the Indians, the Europeans would prevent them from doing so. But one thing is certain and that is that many European companies will start business in India and throw obstacles in the way of the industries carried on by the Indians. European companies have sufficient capital and industrial training. They obtain also liberal help from the banks. The Government, too, will not refuse to help them. If European companies are started like this, it will lead to the Government putting a stop to the help they may render to our local industries. We

Short notes.

VARTAKAMITRAN, Tanjore, June 21st, 1917

have to think that it is only the European merchants that stand in the way of the development of the industries and the economic advancement of India. Every help rendered to India will no doubt operate harshly on foreign merchants. On account of this, the industries of India should not be destroyed. Our readers are aware of the hue and cry raised in England about the levying of duties on twist cloth and other articles imported into India. This hue and cry of the English merchants looks justifiable in the eyes of our Government, who put forward the plea of war for not granting us the privileges to which we are entitled.

Look at the differences between the indigo merchants and the cultivators in Behar. These have existed for a long time. It is the Europeans who have taken to indigo cultivation, that seem to conduct the Government of that place and the Government officials are led by them. Bestowing some consideration on this matter, the Government appointed an official eight or nine years ago to enquire about it. The report of this official has not yet been published, nor has the condition of the cultivators improved since. When Mr Gandhi evinced an interest in this matter and started an enquiry about the condition of the cultivators, the European planters grew wild and tried to drive him away by means of official pressure. But as he stood undaunted, they climbed down—we do not know if their object is to give in for the present and ruin the cultivators ultimately—and offered to help him in his investigation. A committee has been appointed and Mr. Gandhi also made a member thereof. We do not think that any good will come of this. It appears this committee will enquire about the relations that exist between the zamindars and the cultivators. Who wanted this committee? While an enquiry was demanded about the relations that subsisted between the indigo planters and the cultivators, the Government have appointed a committee to enquire about the relationship between the zamindars and the cultivators. Perhaps this committee has been brought into existence to prove to Mr. Gandhi that even Indian zamindars are not treating their cultivators properly. The action of the Government in ignoring the hardships suffered by the cultivators under the indigo planters and interfering in an unconnected matter is causing both regret and surprise.

The Government of India have called for information about the quality and quantity of dyes which may be required by India, so that they can write to the Commercial Department in England and get the same. Why all this difficulty? Nothing has been done to improve the dyeing stuffs produced in India. The Dyeing Expert for Madras says that dyes cannot be prepared from the stuffs available in India. But the expert for the United Provinces says that they can be prepared. Who is correct? The Madras expert is changing his avocation like a chameleon. He is a pencil expert today. He is a leather expert tomorrow. We do not know which work it is that he knows well. Moreover, any one may be appointed to do the expert work he has been doing. The work done by him can be seen only on paper.

VARTAKAMITRAN, Tanjore, June 28th, 1917.

The *Vartakamitran*, of the 28th June, comments as follows under the heading News and Notes:—A conference was held in Simla on the 18th June 1917, with Sir Claude Hill as President to discuss some matters connected with agricultural education. At the Agricultural Conference held some time before this at Pusa, it was decided that there was no use in increasing the number of agricultural colleges, on the ground that a sufficient number of students had not joined the existing colleges. This is itself a proof of the fact that agricultural education is not imparted in these colleges properly. But Sir Claude Hill stated that there should be a separate agricultural college for every province and a secondary grade agricultural school in every district. Whether the agriculturists are benefited or not by the increase of secondary grade agricultural schools, it will surely provide appointments for the Indians trained in the agricultural colleges and the Englishmen. Those now studying in agricultural colleges are doing so only for the purpose of getting appointments under Government. This is also like the Industrial Department which serves no purpose.

There seems to be a proposal to hold an exhibition in Madras of the manufactured articles available in South India and those required in this country.

This may help our merchants to know where the goods required by them can be purchased. Besides this a foreign merchant can also understand by a visit to this exhibition, what articles can find a sale in South India and import the same. Unless this easy import of articles is stopped in a way, India will not gain anything from this exhibition. It will benefit only foreigners.

Mr. Chadwick, I.C.S., has been appointed as a representative in London to advance the interests of Indian trade. Here is a new appointment for the members of the Indian Civil Service. These I.C.S. men have till now been Judges, heads of Agricultural Departments, Industrial Experts and Inspectors of Schools. They are now going to become grand trade experts. Everything is curious.

It is not known whether the committee appointed in Behar to equire into the hardships of the cultivators will conduct its enquiry openly or secretly. Anyhow the efforts of the indigo planters there to drive away Mr. Gandhi proved in vain. We can learn one thing from this and that is that we cannot have any remedy as long as we are content with talking. We cannot derive any benefit, unless we make the Government understand that we can manage our affairs without their aid. The Congress was crying hoarse over this matter for a number of years and yet it was of no use. The moment Mr. Gandhi started a personal enquiry about it, the Government also moved in the matter. Therefore every one should bear in mind the fact that action is better than speech.

Mr. Marsden, the Dyeing Expert in Madras, has been sent to Pusa to observe the process followed there for preparing indigo blue and improve that industry in this province also. As soon as he returns, he will proceed to the Agricultural College at Coimbatore and conduct experiments there. It appears his salary will be paid from the Agricultural department. What does it matter which way money goes, as long as it is wasted?

The Secretary of State for India has asked the Indian committee in the London Imperial Institute to examine how the raw products available in India can be utilised in England. This is very good indeed. They want that Indian products should be converted into manufactured articles only in England. Could not the Secretary of State have asked for a consideration of the feasibility of converting them into articles in India itself? When it comes to self-interest, people do act unjustly, however honest they may be.

VARTAKAMITRAN, Tanjore, July 5th, 1917.

Short notes.

The *Vartakamitran*, of the 5th July, writes under the heading "News and Notes":—Orders have been issued that gold can hereafter be imported into India only under a license granted by the Government. There is room to think that this order will hamper trade.

A committee has recently been appointed in England with the name of the Empire Resources Development Committee, the object of which seems to be to make several countries like India, Celyon, etc., bear a good portion of the huge expenditure incurred in this war. One proposal of this committee is that the English Government should take over the lands and mines in eastern countries such as India and Ceylon and, working them profitably, repay the debt now incurred. It appears other colonies also would share the profits derived from this scheme. The Indians and the Singalese, who have been enjoying the lands from time immemorial, have no right of ownership over them! They belong only to those who come over from England! This is their principle. Can there be a doctrine more ignominious and dangerous to our people than this? The English Government should not blindly fall in with the views of this committee, the members of which do not seem to like that others should live and prosper.

Our people should join together in curbing the efforts of a few Englishmen who are actuated with the false view that they alone should be happy in the world. Until this is done, we cannot conceive of what India's future will be. There should be union among us.

Every one knows how our people are getting poorer day by day, and yet no one comes forward to improve our economic condition. The Government, who are always offering the war as a plea for negativing every request of ours, do nothing to disapprove of the action of associations, which work for keeping India always under the foreign rule, and those which are for European companies alone

being benefited by working the industries and mercantile enterprises in India and other eastern countries. They, on the other hand, help them to a slight extent. Unless India advances industrially and commercially, England will be subjected to much hardship. If the articles manufactured in England are to be sold in India, the Indians should have money enough to purchase them. If the Indians are poor and cannot purchase them, how can the trade of the English be carried on? When we think of the mercantile condition of India after the war, it pains us much.

We do not know what will become of the proposal to completely stop German articles being imported into the allied countries. America does not evince so much hatred in the matter of the German trade. Though she has joined the Allies in the war, it is doubtful if, after the war, she will be as inimical to Germany as the English and others, in matters of trade. As many articles necessary for several industries in other European countries also are available nowhere else than in Germany, these countries too will make a show of being hostile only as long as the war lasts and they will then surely join together and compete with other countries in matters of trade.

If, even at a time when several foreign articles cannot be imported into India, new industries cannot be started here, what will India do after the war? The English people want to carry Indian raw products to England and converting them into manufactured articles there, find a sale for them in India again. They are giving all sorts of deceptive advice such as that it is only agriculture that should flourish in India and that India will be benefited only by agricultural improvement. We do not say that agriculture should not improve. But if there is no industrial advancement, there is no hope for India.

We fear if Burma will become another South Africa. It appears Indians in Burma have to take out passports for moving one place to another, and this order seems to have been passed under the Defence of India Act. Burma has not been sufficiently colonised. There are numerous forests and mines there and a large extent of cultivable lands. We do not know if arrangements are being made to give these lands to English planters. Burma is a portion of India. We cannot see the reason for demanding a passport for one to go from one portion of India to another. Perhaps they will hereafter demand a passport for one to go from one house to another!

VARTAKAMITRAN, Tanjore, June 28th, 1917.

Our economic position.

50. In discussing the probable effect of the present war upon the economic position of India, the *Vartakamitran*, of the 28th June, writes:—Our present position is so bad that we cannot even conceive of our past. The greatness of our languages and civilisation is proved beyond doubt by the fact that they have not been affected much on account of the country having been under the rule and control of foreigners for years. But of what use can languages and civilisation be without money, which we have not. Now arises the question as to what is the cause of our having lost our money and the answer is mercantile robbery. The extensive import of foreign articles after the advent of the English rule destroyed the internal trade and several industries ceased to exist, the result being that we had to depend upon foreigners to satisfy our wants. We lost our wealth by purchasing the goods of foreigners. With the loss of our wealth, we lost our brains as well. We were reduced to such a pass that the Europeans began to consider us to be equal to an even inferior to the Negroes of Central Africa. For all outward appearances our country seems to be enjoying quite and peace, and the people seem to be happy. But the fact is otherwise. The population is not increasing as it ought to and the death-rate is also high. The percentage of people always suffering from disease here is ten. We do not know when this state of affairs will improve. Before the war began, the Europeans considered India to be a convenient market for their goods and brought about the complete ruin of the Indian industries, by flushing the Indian market with the same articles that were manufactured in India, at a cheaper price. But as these Europeans also purchased what they required from us, there was apparently some advantage. The present war, everyone knows, is the outcome of a mercantile competition, and therefore the allies are considering about entering into a compact among themselves, with the object of

reducing the trade of the enemy countries. We do not know what will be the position of India in this compact. It looks as if she will not be benefited. Our readers may be aware of the fact that, some days back, Sir James Meston, the Lieutenant-Governor of the United Provinces, who is one of a class conspiring to keep India always under the rule of the foreigners, Sir S. P. Sinha, the nominal representative of the Indians, and the Maharaja of Bikaneer, the representative of the Indian Princes, were sent to England by the Government of India to sit on a conference connected with the war. Let us see what benefit these have conferred on India. Our benign Government have levied a duty of 3½ per cent on cotton manufactures in India, in order to help the development of the trade of England. See how they protect the development of Indian trade. In response to the call that India should bear a portion of the heavy expenditure incurred in the war, the Government of India too borrowed 100 crores of rupees and made a gift of it. As the war is being carried on for the purpose of protecting the independence of small kingdoms, it is necessary indeed that we, who desire for such independence, should also pay a portion of the expenditure. But the doubt is whether we will share the benefits arising from the war. Of the 33 crores of people in India, leaving alone the women and boys under 16 and old men over 70, only 12 crores of people are in a position to earn and it is these that will have to work and repay the debt of 150 crores of rupees now incurred and the interest thereon. Thus every one will have only to think that his debt has increased by Rs. 12-8-0 this year. It has been decided that, after the war, the countries subject to the control of England and those allied to her should co-operate with each other in developing trade and that India and the countries subject to England should levy a smaller duty on articles received from England than on those received from other countries and the gentleman who went to England as our representatives have also approved of this proposal. This will work only to the prejudice of India, as long as the power of levying duties is not entrusted to the Legislative Councils in India. Before the war, several countries traded with India and not only vied with each other in supplying us with articles at cheap prices but also purchased from us the articles required by them. Thus there was a two-fold advantage. But now, as England wants to give special privileges also to other countries, these will fix any price they please for the articles sent by them and the result will be that we will have to pay more for articles. There will again be no room for the Indian industries to thrive; for, the articles received from the allied countries will, by themselves, be sufficient to ruin our industries. Moreover, as all foreign contries cannot trade with India, they cannot be expected to buy the articles required by them from India. Thus our exports will be reduced while our imports will be increased and therefore India will have to suffer a loss on account of reduction in trade. As already stated, the condition of India's trade is bound to become worse, unless the Indians acquire greater privileges in administering the country. Any number of Agricultural Departments, without such privileges, will be of no use.

The late Doctor Dadabhai Naoroji

SWADESAMITRAN, Madras, Sep. 5th, 1917.

51. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held to unveil the portrait of the late Doctor Dadabhai Naoroji presented to the Gokhale Hall by the students of the first Students' Home attached to the Christian College, Madras, as they appear in *New India* of the same date.

A public meeting at Tanjore.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

52. The *Swadesamitran*, of the 5th September, reproduces in Tamil the proceedings of a public meeting held at Tanjore on the 4th idem under the presidency of Mr. V. P. Madhava Rao, C.I.E., to protest against the attitude of the *Madras Mail* with reference to its leading article headed "A word to Mr. Montagu", which appear in the *Hindu* of the same date.

Sri Vasanta Jayanti.

HINDU NESAN, Madras, Sep. 5th, 1917.

53. The *Hindu Nesan*, of the 5th September, reproduces in Tamil a communication sent by Mr. M. Ramachandran of Conjeeveram regarding the celebration of the 70th birthday of Mrs. Annie Besant. This appears in *New India* of the 4th idem.

SWADESAMITRAN, Madras, Sep. 6th, 1917.

Viceroy's speech.

54. The *Swadesamitran*, of the 6th September, reproduces in Tamil a portion of the telegraphic summary of the comments of the *Statesman* on the speech delivered by His Excellency the Viceroy during the recent session of the Imperial Legislative Council, which is published in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

The *Swadesamitran*, of the 7th September, publishes in Tamil the telegraphic summaries of the *Bombay Chronicle*, the *Times of India* and the *Rangoon Times* on this subject, which appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

The Viceroy's speech.

Anent the speech delivered by the Viceroy in opening the meeting of the Legislative Council at Simla, the *Swadesamitran*, of the 7th September, says:—Those who go through this speech will note that the very attitude of the Viceroy has changed. In his speech last December at Calcutta, he warned his hearers "against expecting revolutionary changes; and this cue was taken by the Provincial heads, who since delivered their own speeches in the same strain. They threatened to adopt repressive measures and immediately gave effect to it. All these did not terrify the people in the country. As the people felt convinced that the work done by them was a lawful work and that the measures adopted by the authorities were improper ones, they believed that their object would be accomplished and that the steps taken by the authorities would not yield the expected results. The Viceroy's speech indicates that the authorities too have come to the same conclusion, after such a long time. Instead of telling us, as they did, that we cannot have the reforms we wish for, the authorities now seek our co-operation in the matter of discussing these reforms. This change augurs well. We need not go behind this and seek to know the reason for this change. The change has come and that is sufficient for us. The Viceroy pointed out what all has been done till now to raise the status of India and remove the longstanding grievances of the Indians. Though they have only done their duty here, let us be grateful to them for this. But the Government of India should bear in mind that the Indians will not be satisfied by the status of India being raised by a degree. India will not be satisfied, unless she becomes equal to the other British possessions. All the grievances, which affect her self-respect, should be done away with. The Viceroy offered an explanation in his speech to some who seem to think that the Government will be endangering themselves by conferring the higher appointments in the army on Indians. We will say that these have not understood the Indians well, and that they have not the capacity to realise the attitude of the present-day Indians. India knows full well that, surrounded as she is on all sides by strong kingdoms, she will be devoured by some one, unless she forms part of the British Empire. But she knows equally well that, without her sincere friendship and entire support, England cannot maintain her position in the continent of Asia in the future. It will not be in the interests of England herself to think of removing only a few of our grievances being afraid of some one. We have attained manhood, and wish to have the same status in our country that the people of other countries have in theirs. The duty of trying to secure this status for us rests upon the Government of India. The Viceroy and the members of his Council, who constitute the Government of India, should realise that it is their duty to forget, if possible, the country and the race to which they belong and strive for the good of the people of this country. In doing this duty, they may be confronted by obstacles. But they should proceed undaunted. Lord Chelmsford can acquire the full confidence of the Indians only if, ignoring the objections raised by some one somewhere, he tries to secure for India the status that she is entitled to and all the privileges claimed by her. He seems to have admitted in replying to a question that secret instructions were issued to the Provincial Governments about Home Rule and to have added that they could not be laid on the table, as they were confidential. Why should a Government which admits that Home Rule is a reasonable ideal, be irritated by this ideal being propagated? Why should a secret circular be issued and why should it not be published even now? Why cannot an announcement be made that, if the defects in the existing administration be pointed out, they will be removed? Let by-gones be by-gones. We hope the attitude of the Government will, hereafter at least, be one of deep sympathy with the aspirations of the people.

The *Hindu Nesan*, of the 7th September, also refers to the difference between this speech and those delivered by the Viceroy before this and observes :—The present speech will give satisfaction to all Indians. It clearly shows that he does not ignore Indian public opinion and indicates his statesmanship and wisdom. The Calcutta statesman says that he has climbed down. It is only climbing down to suit the occasion that betokens wise statesmanship. We hope that, as observed by him in conclusion, suitable reforms will be introduced soon, with an eye upon the real interests of India. HINDU NESAN, Madras, Sep. 7th, 1917.

The *Swadesamitran* and the *Hindu Nesan*, of the 10th September, reproduce in Tamil the comments of the *Englishman*, the *Tribune* and the *Punjabee* on this speech, while the *Hindu Nesan* referred to above also publishes in Tamil the comments of the *Rangoon Times*, the *Bombay Chronicle* and the *Times of India*. SWADESAMITRAN & HINDU NESAN, Madras, Sep. 10th, 1917.

The Viceroy's speech

The *Andhrapatrika*, of the 7th September, says:—His Excellency the Viceroy has now stated plainly that the ideal of Home Rule or the ideal of self-government is a legitimate one. Suspicion and mistrust have now disappeared. The time has come when the friendly relations between the rulers and the ruled will be strengthened. The Government have begun to annul internments. His Excellency the Viceroy's mind is, therefore, free from agitation and is full of peace. . . A spirit of criticising and suspecting annoyed the rulers and the ruled. They have now disappeared to the satisfaction of all. . . The bureaucracy and the people have to carry out His Excellency's advice that the rulers and the ruled should forget the past and promote mutual love. A policy of conciliation will achieve the desired end and not a policy of repression. If the present discontent had not spread His Excellency's many acts of kindness would have been made a subject of praise. The abolition of the system of indentured labour, the settlement of the Indian problem in the colonies, etc., would have pleased the people at a time of peace. But they have not attracted the attention of the people on account of the intensity of the agitation engendered by the enforcement of repressive laws. But the people will hereafter understand the benefits of His Excellency's rule. ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

His Excellency the Viceroy.

But the Anglo-Indian papers have begun to turn a deaf ear to the advice of His Excellency. The *Madras Mail* did not give up its threats. It says that if there should be any sign that the Local Government endeavour to release Mrs. Besant under compulsion from the Secretary of State, neither the Europeans nor the Indians following of the old school will endure it. The *Englishman* says that the action of the Government betrays their weakness.

We pray that His Excellency the Viceroy will pay no regard to these papers, which are always opposed to the ideals of the people, but will follow a peaceful policy, and strengthen the bond of friendship between the rulers and the ruled. Whatever methods are pursued for the future welfare of India, the people are ready to forget the past and co-operate with the Government. We only pray that the Viceroy will see that the repressive policy does not again appear.

The *Andhrapatrika*, of the 7th September, reports the *Bombay Chronicle* to have said in the course of its remarks on His Excellency the Viceroy's speech :—There is no need that we should be very glad that the Government of India have recommended to the Madras Government the release of Mrs. Besant and her co-workers. The Government of India are trying to mend their own mistake. ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

His Excellency the Viceroy's speech.

In reviewing the speech of the Viceroy recently delivered in the Imperial Legislative Council, the *Andhrapatrika*, of the 6th September, observes :—" . . Nine Indian Military officers have been granted commissions in the army. But the Indians will not be satisfied unless the distinctions observed between the Indians and the English in this matter are completely removed. . . Sir Robert Bordon accepted it as just that the Canadians residing in India should be placed under the same restrictions as the Indians in Canada. He was of opinion that the Indians should be treated with respect. The Viceroy believes that Sir Robert Bordon's speech ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

The Viceroy's speech.

will do good to India. . . It is regrettable that the Viceroy has omitted to state what reforms he intends to make along the lines above indicated. It does not seem proper that the Government of India should still keep their despatch to the Secretary of State as secret. Whatever the opinion of the Government may be it is clear that nothing short of the scheme of reforms proposed by the National Congress and the Moslem League will satisfy the people. It is that scheme that will form the seed for self-government. It is necessary that the Indians should represent this with a united voice to Mr. Montagu. . . ."

MANORAMA, Calicut, Sep. 11th, 1917.

The Viceroy's speech.

In commenting upon the recent speech of His Excellency the Viceroy at the Imperial Legislative Council, the *Manorama*, of the 11th September, observes :—Though there may be difference of opinion among the politicians in India on certain matters referred to therein, it may be admitted that it is a solemn utterance full of sympathy towards Indians, and one that has been made clearly keeping in view the relations between India and the British rule. None who had read His Excellency's previous speeches could have expected that it would be such a sympathetic one. On the whole, we are happy to say that this speech would, to a certain extent, satisfy the Indians.

MALAYALA MANORAMA, Kottayam, Sep. 12th, 1917.

Writing on the same subject, the *Malayala Manorama*, of the 12th September, says :—His Excellency the Viceroy has agreed to release Mrs. Besant and her associates, in case they agree that they would, in future, discuss public matters in a moderate tone. They, however, contend that the tone of their speeches and writings was not immoderate from the very beginning. It is, therefore, doubtful whether they would give such an undertaking. In any case it would be better to set them at liberty for some time and see how they conduct themselves.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

The internments.

55. The *Swadesamitran*, of the 7th September, reproduces in Tamil the letter addressed on this subject by Sir S. Subrahmanya Ayyar and Mr. C. P. Ramaswami Ayyar to Commander Wedgwood, which is published in the *Hindu* of the same date.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Internments.

The *Andhrapatrika*, of the 8th September, publishes in Telugu the reply of Sir S. Subrahmania Ayyar to Commander Wedgwood which is to be found in the *Hindu* of the 7th September.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

The Madras internments.

The *Desamata*, of the 5th September, reports the *Amrita Bazaar Patrika*, to have said :—Everyone knows that in England some British friends of India have started a Home Rule League. That league has published a leaflet and is distributing copies of it in the House of Commons. A London correspondent to a contemporary journal gives the following description of the contents of the leaflet :—"The members of the League wish that the British citizens should understand that the reason why Mrs. Besant was subjected to repression was that she contended that Home Rule should be granted to India. The leaflet says that her position in making constitutional agitation is the same as that of Mr. Redmond in Ireland. . . We will create another Ireland, vaster and more dangerous than the present Ireland, or make a great Empire containing people who enjoy the happiness of Home Rule."

Mr. George Lansbury has signed the leaflet. He is the President of the Executive Committee of the Home Rule League there. He concluded the leaflet with the request that all lovers of freedom should demand the release of Mrs. Besant and her co-workers.

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

Release of the interned.

The *Andhraprakasika*, of the 6th September, writes under this heading :—Yesterday, hand bills were circulated to the effect that the release of Mrs. Besant, Mr. Wadia and Mr. Arundale was in sight. . . The joy that Mrs. Besant's "dear children" had felt was unlimited.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

Release of the interned.

The *Andhrapatrika*, of the 6th September, in its leader regarding the release of the interned, observes :— . . . It was good that the Indian Government should have stated that they would release not only Mrs. Besant and Messrs. Arundale and Wadia but also all those that had been interned owing to their violent political agitation.

From the words of the Government it may be inferred that the cause of the internment of Mrs. Besant was that she carried on political agitation violently and unconstitutionally. If the Government had explained what those unconstitutional methods were, it would have been advantageous to the people. . . As far as the people could understand, no unconstitutional methods were employed by Mrs. Besant and her followers. That is why the minds of the people are agitated. . . The Defence of India Act is a war measure and was not intended to apply to political agitation. . . From the words of the Government of India it is clear that the interned will be released immediately. The magnanimity of Mr. Montagu is thus revealed. . . The Government deserves the grateful thanks of the people for noting the attitude of the people and for being prepared to release the interned. . . If the interned are released, it remains to be seen what the *Madras Mail*, which threatened to oust him (Mr. Montagu) from his office, would say. The *Statesman* has already begun to abuse the Government.

The Lord Bishop of Calcutta on Home Rule.

56. The *Kaliyugavartamani*, of the 11th August, reproduces in Tamil an abstract of a speech delivered by the Lord Bishop of Calcutta referred to in paragraph 50 of Report No. 33 of 1917. KALIYUGAVARTAMANI, Madras, Aug. 11th, 1917.

Theosophy and politics.

57. The *Dravidan*, of the 6th September, reproduces in Tamil an abstract of an article on this subject published in *Justice* of the 4th idem. DRAVIDAN, Madras, Sep. 6th, 1917.

Mr. Montague's visit to India.

58. The *Liva-ul-Islam*, of the 6th September, reproduces from the *Dravidan* of the 30th August an article on this subject abstracted in paragraph 40 of Report No. 36 of 1917. LIVA-UL-ISLAM, Madras, Sep. 6th, 1917.

Mr. Montagu's visit.

The *Hitakarini*, of the 26th August, says in its leader:—From the speech which Mr. Montagu gave in the House of Commons three days before his appointment as Secretary of State, his broad-heartedness has become plain. His appointment has gratified the whole of India. Indians are very happy to hear that in response to an invitation from His Excellency the Viceroy, Mr. Montagu is coming to this country to enquire into the political condition of India personally. It is not possible to decide what has induced the Viceroy to invite Mr. Montagu at this critical juncture. It appears that Sir V. Chirol and Mr. Curtis are to accompany him. How far these gentlemen are the benefactors to India is plain from their past career. The public fear that the hopes entertained by the Indians may be blighted by Mr. Montagu coming to visit India with these gentlemen accompanying him, and that Mr. Montagu's angle of vision may be influenced by the misrepresentations of the authorities. But there is no reason to fear so soon. It is to be believed that he is coming not merely in response to an invitation from a Viceroy who gives his assent to the policy pursued by the Provincial Governments in suppressing constitutional political agitation. The scheme sent by the Viceroy without consulting the people's representatives, and the scheme of the Congress and the Moslim League reached the Secretary of State. It is to be believed that he saw that the two schemes were opposed to each other and intended to go over to India to do justice after consulting personally with the Government of India and the representatives of the people. There is nothing absurd in saying that the present bad time has made the people mistake a rope for a serpent. The commotion in the country testifies to the fact that the authorities are paining the minds of the people by incessantly enforcing perverse laws in an improper way. The actions of the authorities are the cause of the increase day by day of the agitation in the country. . . The country has understood that at this time the Indians should follow the advice of Commander Wedgewood. The people are full of hope that the British Empire which having given the hand of protection to the Italians against the Austrians and to the people of Poland against Russia, is waging a great war, will not, as stated by Commander Wedgewood, incur the bad reputation of not granting self-government to India which is under its rule. The people believe that Mr. Montagu will certainly carry out the traditions of the Empire. Only the influence of the authorities should not prevail upon him. We cordially welcome Mr. Montagu. We hope he will, before he arrives in India pass an order annulling the internments. The country cannot become an abode of peace until it attains the reforms suggested by the Congress. HITAKARINI, Ellore, Aug. 26th, 1917.

DRAVIDA PATRIKA, Madras, Sep. 5th, 1917.

Mr. Montagu's visit to India.

Referring to the proposed visit of Mr. Montagu to India, the *Dravida Patrika*, of the 5th September, points to the existence of two parties here, one representing the views of the Congress, the Muslim League and the Home Rule League and demanding the reforms suggested in the memorandum of the nineteen and the other being of opinion that this country will not be fit for Home Rule, unless the distinctions of caste and creed existing here disappear, which however is reported by the paper as being against the history of the world and observes that, as each party will press its views upon Mr. Montagu when he goes here, he should use extraordinary skill in sifting matters for himself and understanding the real needs of the people.

HINDU NESAN, Madras, Sep. 7th, 1917.

The *Hindu Nesan*, of the 7th September, reproduces the above.

DESAMATA, Rajahmundry, Aug. 29th, 1917.

Mr. Montagu's visit

The *Desamata*, of the 29th August, says:—The repressive policy of the Government, the internments imposed, and the indiscriminate application of the Defence of India Act have greatly incensed India. The people have protested against the policy and sent telegrams to the Prime Minister and the Secretary of State. In spite of this, the Government have disregarded the opinion of the people, and have not given up their narrow-minded policy. This has led the people to come to the unanimous opinion that passive resistance is the only remedy for this state of things and that there is no use if it is not adopted. In such a state of commotion, the announcement of Mr. Montagu has given us new hopes. It is not far from the truth to say that the present agitation in India has to a large extent induced Mr. Montagu to come to India. But we fear that Mr. Montagu may be influenced by Mr. Curtis, who recently tried to bring India under the Government of the Colonies also, and by the wise Sir V. Chirol who is showing stepmotherly love to the Indians, and by the Indian bureaucracy which may thrust its views upon him.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

The visit of Mr. Montagu.

The *Kistnapatrika*, of the 25th August, writes under this heading:—Mr. Montagu is a Jew, is noble-minded and is a lover of liberty and has respect for India. When it was known that Mr. Chamberlain resigned his office all well-wishers of India naturally expressed their wish that Mr. Montagu might succeed him. Their wish has been realised. When the appointment of Mr. Montagu as Secretary of State was announced all the Indian papers shouted applause. . . When the Mesopotamia question was discussed in the House of Commons, Mr. Montagu rose and said that it was not due to the defect of any one individual, but that the weakness of the machinery of the India Government was the main cause of the failure. The India Government was neither responsible to the Parliament on one side nor to the people of India on the other. The India Council is making the Secretary of State irresponsible and keeps him away from the supervision of the Parliament. . . He also said that in the matter of the political administration of India the responsibility of the Parliament must gradually be reduced and the powers of the Indians increased. Even Mrs. Besant who is undergoing the punishment of internment has never criticised the bureaucracy so severely. If this very Montagu had not delivered his speech in the House of Commons but had come as the editor of *New India* and delivered his speech in Madras he also would have been subjected to the punishment of internment. But fortunately Mr. Montagu is appointed the head of the bureaucracy to uphold the cause of subject nations. . . He said that before determining the reforms he had to come to India to consult with the official authorities and the representatives of the people in this country. What good news! He seems to have been taken into his consideration the fact of the India Government sending their scheme of reforms secretly to the Secretary of State without consulting the representatives of the people . . . and then determined to formulate a scheme adopted to the wants of people after coming here personally and consulting the popular leaders and discussing the questions with the official authorities. All this is, undoubtedly, a matter for congratulation.

TAMILIAN, Madras, Aug. 29th, 1917.

The hardships of the Panchamas.

59. The *Tamilian*, of the 29th August, dwells at length upon the hard life of the *Panchamas* in villages, trodden down by the overbearing Aryans, and, referring to the absence of a member in the Legislative Council to voice forth their grievances, suggests that

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a representative can well be chosen to safeguard the interests of these *Panchamas* from among the Indian Buddhists or the Protestant Indian Christians. The paper also advocates the grant of lands on darkhast to these poor people from the extensive poramboke lands available in the country and adds that, as the village officials are all of them caste people and will therefore stand in the way of such lands being given, the Government should hereafter at least evince an interest in this matter.

60. The *Hindu Nesan*, of the 5th September, dilates upon the inconvenience caused to the public by there being a wide difference between the weights and measures in use in different places in this country, and suggests that one of the reforms to be introduced after the end of the war should be the wiping away of this difference and the introduction of a uniform scale of weights and measures throughout the country.

Weights and measures.

HINDU NESAN, Madras, Sep. 5th, 1917.

61. Quoting the question asked by the Hon'ble Mr. Jinnah on this subject and the reply of Sir William Vincent thereto, the *Swadesamitran*, of the 6th September, observes:—This reply gives room for every one to expect that the fetters placed on the liberty of Mrs. Besant by the repressive measures will be cut in twain by the Government. As it has been stated that the other patriots, who have been subjected to internment orders on the plea that they indulged in violent methods of political agitation, will also be released, every one will deem the policy now enunciated by the Government to be a new one and a turn for the better. The reason assigned by the Government for this change of policy deserves to be noted. It was observed that, in adopting this course, the Government were actuated by the confident hope that our patriots would help to preserve a calm and peaceful atmosphere in this country, by abstaining from violent and unconstitutional political agitation, in order to enable Mr. Montagu during his approaching visit to consider about important political reforms and problems and come to a conclusion. Every one knows that those excellent patriots, who are now in internment, never did, nor do ever intend to, indulge in such violent methods of agitation and therefore the argument can have no meaning except that it comes in hand as an official explanation. The use of expressions like these lead also to many unpleasant results. In the reply of Sir Willian Vincent, the hope is expressed that no revolutionary or violent agitation will be resorted to until the end of the war. Is it then the opinion of the Government that there will be no harm in committing such hostile acts after the end of the war? Whatever may be the view of the Government, we will assure them that all people agitating for Home Rule and their eminent leaders will never do any act or resort to any agitation, which will be inimical to the stability of the British Government. The Indians always adopt only quiet methods. Therefore there is no room whatever for the people or their leaders being suspected in this matter. We are not going to anticipate here the joy and enthusiasm that will prevail in the country on hearing that Mrs. Besant will be freed from the unnecessary and unjust restrictions imposed on her and will, after regaining her health, once again be the leader of the Home Rulers. But if the speech delivered by the Viceroy yesterday is an indication of a change in the attitude of the Government towards Mrs. Besant and the Home Rule agitation conducted by her, he should do two things. Firstly, he should curb the highhandedness of the bureaucracy. Secondly, he should put a stop to the mischief of several Anglo-Indian papers, which give these bureaucrats an immense support and provoke their rancour. At the conclusion of his speech, the Viceroy appealed to all classes of people to co-operate and forget all animosities. Though this advice is unnecessary to our people, they will readily act upon it and be prepared to co-operate in the mighty task before them. We expect the Government to adopt all possible means to make Anglo-Indians and those subject to their influence also do so.

The prospect of the release of the interned.

SWADESAMITRAN, Madras, Sep. 6th, 1917.

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Referring to the same subject, the *Hindu Nesan*, of the 6th September, observes:—We would welcome this as a happy news, as it surely indicates the speedy release of Mrs. Besant and her colleagues. We hope this will become a fact and the news of the release will be received with gratification throughout India. If this takes place and the interned persons in other provinces are also

HINDU NESAN, Madras, Sep. 6th, 1917.

released, we can surely expect that undesirable methods like passive resistance will be given up. Then we can also expect political discussion to be carried on, as it suits the present juncture, on constitutional lines. We do not think the Government of India made the announcement regarding Mrs. Besant yesterday on their own responsibility. They should have done it only in pursuance of the wishes of the Secretary of State for India. It bespeaks the wise statesmanship of the Secretary of State that he should have gauged the present situation well and asked the Government of India to make this announcement. The Government of India should translate their speech of yesterday into action and benefit the country thereby.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

The Home Rule flag.

62. Referring to the hoisting of Home Rule flags at the premises of Home Rule Leagues in several places, the *Swadesamitran*, of the 5th September, writes:—Hoisting of flags is a practice which has been observed in all countries and at all times. A flag is hoisted to signify the faith of a particular party. When an idol is taken in procession with a standard bearing the representation of the figure of Nandi (the bull) carried in front of it, that standard signifies only the Saivite faith but does not signify any hatred towards the Vaishnavite faith. Similarly the Home Rule flag represents only the tenets of the Home Rule Leagues but no hatred towards the British Rule. Just as the flag carried by a party going to the battlefield reminds every individual therein of the object of his party and inspires in him an enthusiasm for work, and just as these men will not allow themselves to be dispossessed of it so long as they are alive, the Home Rule flag also reminds the members of the Home Rule League of their desire to acquire Home Rule and infuses in them an enthusiasm to work for its attainment. In the procession conducted on the 16th August 1917 in Kumbakōnam, the Home Rule flag was carried with the Union Jack just above it, and this shows clearly that the object of the Home Rule League is the attainment of Home Rule under the British rule.

MAHAVIKATA DUTAN, Madras, Sep. 8th, 1917.

Home Rule flags.

The *Mahavikata Dutan*, of the 8th September, reproduces in Tamil a summary of the protest made by the Bar Association, Erode, against the action of the authorities in connection with the hoisting of these flags, which appears in *New India* of the 5th September 1917.

DRAVIDAN, Madras, Sep. 8th, 1917.

Referring to the hoisting of a Home Rule flag by an Honorary Sub-Magistrate of Tiruvannāmalai at his residence on the very day a Home Rule League was started at the place, and to the hoisting of similar flags on the house of every Brahman Home Ruler in the locality, a correspondent writes to the *Dravidan*, of the 8th September, as follows:—Why have not these Home Rulers, who are aware that the Home Rule flags in Coimbatore were hauled down by the District Magistrate of Coimbatore, realised that their flags too will receive a similar treatment at the hands of the Government? Our benign Government should come forward to put down, at the very beginning, the efforts of the Brahmans, who create the Home Rule agitation in this peaceful town. It is indeed a wonder that one of the Honorary Sub-Magistrates of this place, who has, for two days, been flying the Home Rule flag alone, now flies over his residence the Union Jack along with the Home Rule flag, both these flags being tied to a pole in such a way as to occupy an equal position. Would the mere flying of the two flags in the same position cause satisfaction to the Government? The Government may not, perhaps, take exception to the flying of the Home Rule flag below the Union Jack; but the Home Rulers should bear in mind that the Government would deem even this objectionable, as it is likely to create excitement in the minds of the ordinary people.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Home Rule flags.

A correspondent to the *Andhrapatrika*, of the 7th September, says:—It is said that the members of the Home Rule League, Guntūr, have met to consider the question of the Home Rule flag and that 17 persons have resolved to hoist it. There are accordingly some flags waving in the air in the town.

The *Desamata*, of the 29th August, refers to the removal of the Home Rule flag hoisted by Mrs. Besant and observes:—The order of the District Magistrate of Coimbatore has roused the feeling of the Home Rulers. Members of Home Rule Leagues in Salem and other places are adopting resolutions recommending the hoisting of a Home Rule flag on every house.

The Home Rule flag.

DESAMATA, Rajahmundry, Aug. 29th, 1917.

Referring to the Coimbatore Home Rule flag case the *Kerala Patrika*, of the 8th September, observes:—Such matters should be considered only as a sort of amusement, and no great harm will result from them. We think that no noise will be made about the Home Rule flag and matters connected therewith, if the authorities treat it as insignificant.

The Home Rule flag case.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

63. The *Dravida Patrika*, of the 5th September, writes:—Forty-five years ago, silk and silk goods of the value of 155 lakhs of rupees were exported from India. Silk industry was then in a flourishing condition in our country. But the industry gradually began to decline and silk goods worth only about 15 lakhs of rupees were exported during the last year. Further, forign silk goods have also begun to flood our markets and in the year 1914 silk goods worth 463 lakhs of rupees were imported from foreign countries and sold here. It is not so much the want of demand in this country for these goods that accounts for the decline of this industry here, as its inability to compete with the silk industry in foreign countries. It is, therefore, necessary that the Government of India should conduct proper enquiries into this matter, and take the necessary steps to improve this industry.

Silk industry.

DRAVIDA PATRIKA, Madras, Sep. 5th, 1917.

64. Adverting to the appointment of a Brahman as a temporary clerk on Rs. 20 in the office of the Collector of Madura, the Madura correspondent of the *Dravidan*, of the 8th September, observes:—All the six applicants for the post are men who have passed the School Final Examination, and three of these are non-Brahmans. The Collector seems to have forgotten the observations made by Sir Alexander Cardew on the 27th July last He has not taken into consideration the complaint justly made by the non-Brahmans that they are not largely entertained in Government service. Perhaps he is not aware that in other places too the Government have paid attention to our complaints and complied with our request. While the number of Brahmans in the Madura Collectorate is already large, it is not a matter for satisfaction that one more Brahman should have been appointed.

Employment of Non-Brahmans in Government service.

DRAVIDAN, Madras, Sep. 8th, 1917.

The *Andhrapatrika*, of the 7th September, contains in Telugu the letter of Mr. A. Sabhapathi Pillai, appearing in English in the *Hindu*, of the 7th September, under the heading "Non-Brahmans and their self-constituted leaders—an appeal for a new organisation". The paper remarks:—Mr. Sabhapathi Pillai contends that the non-Brahman movement, conducted by Doctor Nair and Rao Bahadur Thiagaraya Chetti, is opposed to the general opinion of the non-Brahmans, and that it is necessary to constitute a new non-Brahman Association to make this plain. The Non-Brahman Conference held at Coimbatore has decided against the views of Doctor Nair. The proposed new association will make it plain that there is no difference of opinion among the Indians regarding political reforms. The Indians will unitedly place their views before Mr. Montagu. We hope that the endeavours to constitute a new association will be crowned with success.

Non-Brahmans.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The *Andhrapatrika*, of the 10th September, represents the *Modern Review* to have said:—We do not say that all non-Brahmans in India are opposed to Home Rule. Even in the Madras Presidency where the non-Brahman movement has had its origin, all non-Brahmans are not opposed to Home Rule. Most of those who have joined the non-Brahman movement do say that they require Home Rule to some extent. The resolutions passed at the Coimbatore Non-Brahman Conference testify to this . . . It is very strange that the organisors of the Madras non-Brahman movement have not tried to put an end to the untouching spirit, the monopolising spirit, and the high-handedness of those who rule the country at

Non-Brahmans.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

present and the Eurasians. . . Some contend that if Home Rule is granted, the depressed classes will be subjected to greater social high-handedness. But we do not think that such a thing will happen. . . Even those who advocate a preferential position for the Anglo-Indians cannot but admit that there is much social high-handedness entailed by such preference, for various reasons.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

The non-Brahmans.

The *Andhrapatrika*, of the 10th September, contains in Telugu the letters published in the *Hindu*, criticising the policy of the non-Brahman movement and the cablegram of Rao Bahadur P. Thiagaraya Chetti.

DRAVIDAN, Madras, Sep. 10th, 1917.

The *Madras Mail* and the *Hindu*.

65. The *Dravidan*, of the 10th September, publishes in Tamil an abstract of the comments on the controversy between the *Madras Mail* and the *Hindu* appearing in the leader of *Justice*, dated the 8th idem.

SWADESAMITRAN & HINDU NESAN, Madras, Sep. 10th and 11th, 1917.

Non-Brahmans and Home Rule.

66. The *Swadesamitran* and the *Hindu Nesan*, of the 10th and 11th September, respectively, reproduce in Tamil a statement on this subject signed by several merchants, bankers, lawyers and other professional men residing in the city and in the mufussal and belonging to the various non-Brahman communities, expressing their opinion that the system of reforms propounded by the Congress and Muslim League should be pressed on the attention of the authorities for adoption in its entirety subject to the recognition of the principle of adequate representation of the various communities of this province in the Legislative and other councils.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

The Non-Brahman Conference.

The *Kistnapatrika*, of the 25th August, referring to the Non-Brahman Conference held at Coimbatore, observes:—It is very commendable that the conference should with a united voice support the resolution that compulsory primary education should be given. The Indians cannot forget the attempts made by Gokhale for primary education and be ungrateful to him though he is a Brahman. Will the Anglo-Indians who denounce the Congress as a congregation of Brahman lawyers now at least lend their ear to the voice of the Non-Brahman Conference. Of all the resolutions passed by this Conference the most important is that of self-government. . . They were one with the Congress in asking for a responsible self-government and for offices which train them up for self-government to be given to the Indians after the war. . . Some of the reforms proposed by them are even more drastic than those proposed by the Congress. It is commendable that the non-Brahmans should wish for such changes as have not been desired even by the Home Rulers who are found fault with as demanding self-government all at once. . . This conference said that the departments of education, health, agriculture, co-operation and registration should entirely be under the control of the non-official members in the Imperial as well as Provincial Legislative Councils. One of them should be elected as president who with a few other members should form a body of ministers and administer the affairs of the said departments, the Government not having any authority over the said ministry. Thus it would be a government of the Indians that manages those departments. . . In this case the said conference has undoubtedly outstripped even the congress. . . They agreed to granting complete liberty to the Municipal and Local board bodies. In this matter also they concurred with the congress. As regards posts under Government service they unreservedly disapproved of the proposals made by the Public Services Commission. It is commendable that resolutions should have been passed as regards fulfilling the desires of the people, to reduce the salaries of high appointments, and to transfer to the Indians the offices now exclusively in the enjoyment of the Europeans. We are obliged to spend thousands of rupees as salaries paid to Collectors, Judges and Board Members. If Indians are appointed for the posts we need only spend half or even a third of the amount now spent. If these changes are brought into force, the necessity for an increase of taxation will considerably be diminished. . . On an examination of all these resolutions our opponents may learn, now at least, that there is none in this country who may be said to be really opposed to Home Rule. . . and that, whatever pranks the Anglo-Indians may play relying on these slight differences the Indians are Indians.

67. The *Swadesamitran*, of the 10th September, also reproduces in Tamil the proceedings of a public meeting held at Tiruppur on the 8th idem, under the auspices of the local Home Rule League, when Mr. A. Ranganatha Mudaliyar, B.A., B.L., late of the Provincial Civil Service, who presided over the meeting, is reported to have opened the Home Rule free reading room and library. The proceedings of the meeting appear in detail in the issue of the *Hindu*, dated the 10th idem.

Political activities at Tiruppur

SWADESAMITRAN, Madras, Sep. 10th, 1917.

68. The *Swadesamitran*, of the 11th September, reproduces in Tamil the comments of the *Capital* of Calcutta on the speech of His Excellency the Viceroy regarding the proposed release of Mrs. Besant. These comments appear in the *Hindu* of the 10th idem.

The proposed release of Mrs. Besant.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The *Andhrapatrika*, of the 7th September, contains the following in English:—The *Rangoon Times*, commenting on the Government of India's offer to release Mrs. Besant on certain conditions, says:—If His Excellency Lord Pentland be a man of spirit his resignation is inevitable; for it is clear whether Mrs. Besant accepts or rejects the condition, Lord Pentland and his advisers have been thrown over by Simla, whose action will deepen the suspicion, that whatever Lord Hardinge may have been, Lord Chelmsford is no better.

The proposed release of Mrs. Besant.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

Mrs. Besant can now attend the Congress and preside over its deliberations with all added glory of a conqueror before whom Simla and Whitehall alike tremble. The amnesty while the struggle is still in being is an admission of weakness which encourages the disaffected to persist in the hope of granting their desire. In no other light than this can the Government's action be viewed. The step is a disastrous one in offering the release on any conditions whatever to Mrs. Besant and her co-workers; and the *Andhrapatrika*, of the 8th September, contains a Telugu version of the above.

The *Lokopakari* and the *Prapanchamitran*, of the 10th and the 11th September, respectively, write:—The reply of Sir William Vincent to the question of the Hon'ble Mr. Jinnah regarding the attitude of the Government about the release of Mrs. Besant and others shows that the Government have calmed down a bit, and this may be attributed to many causes, such as the numerous questions asked in the Parliament about the internment of Mrs. Besant, her appeal to the Privy Council, the intense excitement in India on account of the internment, the decision of the Home Rulers to resort to passive resistance and the prospective visit of Mr. Montagu to India. Anyhow it augurs well for our country that the Government did not deem it to be derogatory to their prestige to change their order. The Viceroy himself has stated that the internment orders will be cancelled. What will the Anglo-Indians, the Anglo-Indian papers and those of the short-sighted non-Brahmans, who joined them, do now? We hope the Home Rulers will appreciate the spirit in which the Viceroy has taken this step, and seek peaceful ways of getting their grievances redressed, avoiding all unnecessary agitation. The release of Mrs. Besant will be received with ecstasy throughout India. As this is the time for India to acquire several privileges, all the Indians should, of necessity, stand united. Popular leaders are trying to prejudice public interests by giving vent to private animosities. This will only help the bureaucrats and clog the efforts of the people. These will themselves prove to be the traitors to our country. All such men should be avoided.

Prospect of the release of the interned.

LOKOPAKARI, Madras, Sep. 10th, 1917. and PRAPANCHAMITRAN, Madras, Sep. 11th, 1917.

Referring to the pronouncement made by the Viceroy on the question of the release of Mrs. Besant, the *Dravidapatrika*, of the 12th September, says:—Though this pronouncement implies a condition precedent to the release of Mrs. Besant and her colleagues, there is no doubt whatever that she will be released soon. The decision now come to by the Government will really raise them in the eyes of the people. It is stated that this is due to the interference of Mr. Montagu. Whether this is true or not, the release will be received with immense joy by the people and celebrated by them as a festival. This will also

The prospect of the release of the interned.

DRAVIDAPATRIKA, Madras, Sep. 12th, 1917.

increase the love of the people for the Government and make it possible for the popular leaders and the Government discussing about the reforms together. The Government of India, who have brought about this result, deserve the gratitude of the people in a way.

DRAVIDAN, Madras, Sep. 7th, 1917.

The Brahmans and Home Rule.

69. A correspondent of the *Dravidan*, of the 7th September, says that the one thing prejudicial to them which the *Varnashramadharma* tigers have been screening from the Dravidians is the fact that they have given up the principles of the *dharma* which they preach, and that the four stages of life which they follow now are acquiring English education, getting into (Government) service, striving for Home Rule and acquiring it, and observes:—Are not the study of the vedas and the performance of *yogas* (sacrifices) and other vedic rites the duties of the Brahmans? Why should they then interfere in political matters? Even if they acquire Home Rule, as they expect to, are they entitled to be the rulers? When valiant princes like the Raja of Kuruppam, who are eminent *Kshatriyas* by caste and who live contentedly under the English rule, say that they are not fit to have *swaraj* and keep quiet, why should these "Brahman jackals" alone howl for *swaraj*? O Dravidian brethren! What will happen will. The dog that barks will not bite. Do not be afraid in the least. We will have good time soon. Do not despair.

DRAVIDAN, Madras, Sep. 10th, 1917.

Non-Brahmans and Home Rule.

A correspondent writing to the *Dravidan*, of the 10th September, criticising the policy of this paper regarding Home Rule, observes that, with all the efforts made by the people, primary education has not been introduced and indigenous industries have not been developed and that the Government, who have not helped the people in this direction till now, cannot be expected to render the necessary help in this matter hereafter. He concludes with the statement that the acquisition of Home Rule would secure these things for the people and that they should, therefore, sink their petty differences and work in union in the interests of their country.

The editor of this paper refutes this view of the correspondent in a footnote.

SWADESAMITRAN, Madras, Sep. 10th, 1917.

In the course of a communication, from the pen of a correspondent from the Vellore taluk, published in the *Swadesamitran*, of the 10th September, in which he condemns the views held by the *Justice* and the *Dravidan* of Madras that the Non-Brahmans are not fit for Home Rule in their present condition and that the immediate grant of Home Rule would only be prejudicial to their interests, the following observations occur:—Most of the Non-Brahmans are agriculturists. God alone knows the hardships to which they are subjected under the present administration The land assessment has been enhanced without any reason in the recent re-settlement. With very great difficulty we have to graze our cattle in the adjoining forests We have to suffer much on account of the ravages caused by wild pigs and cheetahs. Our cattle are being carried away by cheetahs and we have to be simply witnessing it. Alas! In which country is such an Act (as the Arms Act) in force? Although we are legally entitled to licences under this Act, the officers refuse to grant them. Our sufferings in other respects too are indescribable. Will things be done in this way, if the Government were responsible to the people? Dr. Nayar and Mr. P. Thyagaraya Chettiyar, though aware of these circumstances, say that they do not want a Government responsible to the people. They are in fact the enemies of our country. Home Rule is indeed the rule which will be responsible to the people.

LOKOPAKARI, Madras, Aug. 13th, 1917.

Our situation.

70. The *Lokopakari*, of the 13th August, writes:—India is now in a very criticial juncture, with the war on one side and her internal troubles on the other. On account of the war, the factories throughout the world are manufacturing mostly munitions and therefore other necessary articles are not produced in sufficient quantities, the result being a general rise in the price of such articles. Some articles are not at all available. As India depends only on foreign countries for all her articles, she is suffering much on account of the war, and is, therefore, anxiously awaiting its termination. Inside the country, the Government here are now between two fires. The Indians are on the one side agitating for Home Rule, while on the

other side the Anglo-Indians are advocating the suppression of the Home Rule movement. Between these two, the officials are perplexed, not knowing what to do. If these would adopt a straight course and exercise their powers sympathetically, there will be no room for their being blamed. It is necessary that the authorities in India should note that there is nothing unusual about the Indians nurturing a desire for liberty—a desire which is apparent now throughout the world. But the people also should note that the only thing which the authorities object to is their resort to unruly methods. The authorities and the people can be mutually satisfied with each other, only if each gives in to a slight extent. Our duty is done the moment we represent our grievances to the authorities. The duty of redressing the same rests with the authorities and not with us. So we should not commit any excesses.

Brahmans and Non-Brahmans.

DRAVIDAN, Madras, Sep. 10th, 1917.

71. In the course of a long article contributed by a correspondent to the *Dravidan*, of the 10th September, on the conduct of the Brahman *Archakas* of the Srirangam temple, the following observations occur:—Our people in their ignorance think that they acquire great virtue by giving money to these Brahmans. There are now very few pious men among Brahmans and impious men who take pleasure in doing unjust deeds have increased in numbers. Yet, we have been driven by the force of habit to recognise these men as our elders, preceptors, leaders and patriots. We should soon open our eyes to this state of affairs, and, in future have nothing to do with these men, who having eaten our salt all their life, insult us by addressing us as *Sudras*.

Interpellations in the Imperial Legislative Council.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

72. In discussing the answers given to the several interpellations asked at the meeting of the Imperial Legislative Council last week, the *Swadesamitran*, of the 11th September, says:—The reply of Sir William Vincent to the question of the Hon'ble Mr. K. V. Rungaswami Ayyangar about the number of permanent appointments in the Government of India Secretariat not reserved for the Civilian officials, shows that nominations to the appointments in certain departments of the Secretariat are made only from the members of the Civil Service. Even in other departments, very few of the appointments carrying high salaries are conferred on non-civilians. The reply does not say how many of the non-civilians employed like this are Indians. Considering the grade of these appointments, we do not think Indians would have been nominated to them in large numbers. We hope the Honourable Member will clear this point by another question. However this may be, the aforesaid reply shows what influence the Civilian officials in the Government of India command. Our friends should think over how many obstacles will be thrown in the way, before our efforts to curtail their influence and authority succeed. If we think deeply over this matter, it may not be difficult to fix upon the root cause of the events that have recently occurred in connection with our political agitation.

In reply to another question by the same Member about the effect of the increase in railway fares, it was ascertained that the number of passengers travelling in railways has gone down from 8 to 25 per cent. Though this will give satisfaction in a way, it is hard to describe the hardships suffered still by the passengers on these railways. Our friends are aware of the extraordinary crowd in every train on the South Indian Railway. Knowing this, the people abstain from complaining in view of the situation caused by the war. But though it may be necessary for reducing the number of trains, why cannot the railway companies attend, without delay, to the several important reforms which have to be introduced in connection with the provision of accommodation for passengers to remain in stations and other matters? The statement of the income of these railways, published every week, shows that it is only increasing and not going down. When the passengers are subjected to hardships, it is not fair for the companies to collect increased fares from them and attend only to increasing their profits, without providing all the conveniences required by the passengers. This point of view should be pressed on the Government and proper remedies sought.

In answer to another interpellation by this member as to whether the Government were aware of the fact that the cashier of the branch of the Madras

Bank at Colombo was being paid a commission on all transactions conducted by the bank, it was stated that, whether it might be true or not, it was a matter concerning the Directors of the Bank and that the Government were not prepared to interfere. This reply cannot give us any consolation. When people borrow money from the bank, they do so after tendering tangible security and paying a sufficiently attractive rate of interest. If in addition to this, they are expected to pay a commission to an official of the bank, we should consider well what petty mischief it may lead to. The bank is paying an adequate salary to its cashier, for the duties discharged by him and the responsibilities undertaken by him. If the payment of a commission to him also comes into vogue, will it not tell upon the straight nature of the transactions of the bank and the self-respect of its constituents? Are the Government justified in keeping aloof in this matter, without ascertaining the truth? The treasury transactions of the Government are conducted mostly through the Madras Bank in this Presidency, and the bank has opened numerous branches only for this purpose. The Government have therefore given many concessions to this bank. Is it wrong, under these circumstances, to expect the Government to evince some anxiety in the affairs of the bank being conducted in a straight manner? We will assert that it is the duty of the Government to find out the truth, when a strong rumour is current about the way in which things are done and maintain the prestige of the bank.

ANDHRAPRAKASIKA, Madras, Sep. 7th, 1917.

Supreme Legislative Council.

The *Andhraprakasika*, of the 7th September, writes under this heading:—In view of the reply of Sir W. Vincent to the Hon'ble Mr. Jinnah's questions regarding Mrs. Besant's internment, the *Madras Times* and *New India* of yesterday have hopefully stated that the release of the three interned is in sight. We are not able to understand on what grounds these two papers have made this statement. . . Then the Viceroy spoke upon several things. The speech was hopeful at some places and at other places disappointing. . . .

VARTAKAMITRAN, Tanjore, July 5th, 1917.

Cotton import duties.

73. In the course of a leader under this heading, the *Vartakamitran*, of the 5th July, dwells upon the principles on which an import duty was originally levied on the cotton articles manufactured in India and recently on the cotton goods imported into India, and observes:—When the levy of protective duties is advocated even in England, which stands foremost in industrial advancement, need any thought be spent over its necessity in India? The leech of foreign trade has caught hold of India, and it looks as if it will not give up its hold until it had completely sucked out the blood of wealth from the country. Cannot our Government, who are trying to collect in India a big loan for the war, borrow in India the amount required for improving the railways and other industries of this country? If this had been done, the very amount paid till now as interest to foreigners would have accumulated in our own hands as capital. But what is the use of speaking of all these things? As long as the power of devising the necessary means of altering our economic condition, as we like and according to our convenience, is not in our hands, no benefit will accrue to us. Until our Legislative Councils are granted larger privileges and the Government made to act upon their advice, there will be many obstacles in the way of our industrial advancement.

VARTAKAMITRAN, Tanjore, July 12th, 1917.

The irrigation system in India.

74. The *Vartakamitran*, of the 12th July, dwells upon the disparity between the amount spent by the Government on productive irrigation works, which yield them tangible profits and that spent on protective irrigation works, which are beneficial more to the people than to the Government and which are worked at a loss, and says:—The loss now sustained by the Government in connection with protective irrigation works amounts to Rs. 24,69,483, while the profit derived by them through the productive irrigation works is $3\frac{3}{4}$ crores of rupees. This latter figure indicates the net profit derived after payment of borrowed capital and interest thereon and the amount now accumulated under this head is 9 crores of rupees. So it is necessary that the Government should spend this amount only on irrigational and not on other purposes. Until the profit derived from productive works and the loss sustained from protective works meet, the above amount can be safely spent by the Government, without any difficulty whatever. We would suggest the Cauveri

Reservoir Project and the Tungabadra Reservoir Project being taken in hand immediately. Though the Government may not make an adequate profit from these two projects, we need not say that it will benefit the people of our Province immensely, as nearly 2,000,000 acres will be irrigated thereby. Our rulers came to India in the beginning only as merchants, and they have not yet completely forgotten their mercantile instincts. Though the percentage of average income from irrigational projects is higher in this Province than elsewhere, they are not maintained properly and repaired whenever necessary. If the construction of bridges over new channels is demanded, they either ask the ryots to contribute money for the purpose or say that bridges are not necessary. On account of want of proper repairs, the bunds of channels often breach and both the channels and the crops suffer thereby. In the matter of these repairs, a definite rate has been fixed as per acre irrigated for being spent on the repairs to each channel. There are channels which irrigate 100 acres and others which irrigate 1,500 acres for the length of 1 mile. Therefore, in certain localities, the amount available according to the above rate is not sufficient even for necessary repairs, while, in certain other localities, there arises no necessity whatever for the amount set apart for repairs being spent. According to system now followed by the Government, there is no means of finding out which work is necessary. The Government should soon come to a conclusion regarding this, after consulting with the people. The people have no idea whatever about these matters. They believe that the subordinate officials can do anything as they please. So the Government should appoint Indians experienced in irrigational matters to ascertain the works that are necessary for the several irrigation sources in the country and also the repairs that should be executed every year to the existing irrigation works. Such an enquiry should be conducted once every 10 or 15 years.

Difficulties in sea-borne trade.

75. The *Vartakamitran*, of the 12th July, thinks that very soon there may be impediments in carrying on sea-borne trade, and says that it is not wise on the part of the Government to keep quiet, without expressing how they mean getting over the difficulty. VARTAKAMITRAN, Tanjore, July 12th, 1917.

The Empire Resources Development Committee.

76. The *Vartakamitran*, of the 19th July, refers to the report published by the Empire Resources Development Committee, which was constituted in England before the war for considering about the development of trade in all countries subject to the English rule and which has now suggested the formation of a chartered company called the Imperial Trade Corporation with a capital of fifteen crores of rupees for the purpose of taking over the lands, mines, etc., in India, Ceylon and other places and working them, the profits being divided by all the countries subject to the English rule and devoted to the repayment of the heavy debt incurred on account of the present war, and observes:—It appears this company will utilise only the mines in India, Ceylon and other places. Should the capital and men required for working the mines in India and for cultivating coffee and tea on the slopes of the hills in India come from England? Cannot the required amount of capital be secured here alone? Our Government, who have been collecting an enormous amount of money for war funds and war loans, have not thought of making a collection for the starting of such industries. The capital of foreigners in India already amounts to 700 crores of rupees. Besides this, the Government of India have, till now, borrowed about 560 crores of rupees. Thus, India has been paying either interest or profit at the rate of 4 per cent on all the 1,260 crores of rupees mentioned above. See what amount of money is going to foreign countries from India. It is on account of this that poverty is increasing in India day by day and famine has come to stay in this country, though the country has been enjoying perfect peace for the last 150 years. It has been recorded by one that the people did not know what famine was during the time this country was ruled by Hindu kings, and history shows that, even when there was a famine, it occurred only once in 50 or 60 years. Though there were many famines during the Muhammadan regimè for 500 years, only four seem to have been very severe. During the 100 years that India was under the East India Company there were 12 famines, and during the 60 years that it has been under the direct government of the Sovereign, there have VARTAKAMITRAN, Tanjore, July 19th, 1917.

been ten famines. What is the cause for this gradual increase in the number of famines? The main reason is the fact that all industries and mercantile concerns are in the hands of foreigners and that the benefit of the Indian trade goes to them. As if this will not do, the Government are arranging for several other big industries passing into the hands of foreigners, and this is not fair. When will Indian industries be carried on in India for the Indians by means of Indian capital and with the aid of Indian labour?

VAISYAMITRAN, Devakottai, Aug. 27th, 1917.

The *Vaisyamitran*, of the 27th August, also refers to the proposal of this committee, and dwelling upon the undesirability of a larger amount of foreign capital being brought into India than what is already here, expresses the hope that the Government would see their way to include Indian capitalists in this committee so that Indians also may derive a portion of the profits earned by the industries run by the committee.

VARTAKAMITRAN, Tanjore, Aug. 2nd, 1917.

Indian firms with English names.

77. Adverting to a memorial said to have been presented to the Government of Bengal by the Calcutta Chamber of Commerce praying for the passing of a law to prevent Indian firms trading under English names, as this leads to other English companies in India and in foreign countries having transactions with these Indian firms and thereby hampers their (European's) trade, the *Vartakamitran*, of the 2nd August, remarks:—See how far men are prepared to go, when they are actuated by arrogance and self-interest. What do these English merchants care, if Indian capitalists trade with English names? Are they not, for the last three years, reaping the fruits of their avaricious desire to get into their hands the trade of the whole world? Is this not enough? As the English have, within the last two centuries, brought under their control the trade of the world, it is quite natural for any one to feel that he might, perhaps, be able to do larger business by adopting an English name. Are the English justified in being jealous of this? Now they are manufacturing cloths of South Indian patterns in use in India for a long time and sending them over here. How far are they justified in doing this? English companies are advertising their cheroots, cigarettes, etc., in India by printing the figures of Sri Rama and Akbarshaw on them? Is this not done to create a desire for these articles in those who purchase them? Fnglish merchants, who permit a grotesque representation of Sri Rama on their goods, without realising that it will wound the feelings of the Indians, cannot put up with Indians trading with English names! Perhaps they can do anything to improve their trade, but the Indians should not do so. If the latter do any such thing, there is a hue and cry immediately and the Government are approached for introducing legislation on the point. Even the Government play to their tune.

VARTAKAMITRAN, Tanjore, Aug. 2nd, 1917.

The Department of Industries.

78. The *Vartakamitran*, of the 2nd August, writes elsewhere:—Even in this country they have established a department called the Department of Industries. To preside over this department, they have nominated only the members of the I.C.S., who have no opportunity even to have a book knowledge of industrial matters. It can be definitely stated that, till now the Government have not done anything properly. The efforts of the people alone will not do.

SWADESAMITRAN, Madras, Sep. 5th, 1917.

The Secretary of State and the Government of India.

79. The *Swadesamitran*, of the 5th September, reproduces in Tamil an article in the *Modern Review* about the views expressed by the Secretary of State for India recently on the administration of India, in which the following observations occur:—It will not do if a few more of the higher appointments are conferred upon the Indians. We want political powers in connection with the management of the affairs of the country and in determining the nature of the administration. We are promised the grant of Home Rule step by step. But no time limit is fixed for the interval between one step and another. It seems we should, before advancing from one step to another, give evidence of our capacity to do so. But who is to be the judge of this capacity? It is the very authorities, who feel that if Home Rule is granted to us, their power and influence would vanish. Mr. Lloyd George in specking of the German colonies observed that the form of Home Rule to be granted to them should be based upon the desires and aspirations of the people there. So should the people who desire to have a

Government which they like, live in the German colonies? Have we not been informed that the people in countries subject to the British enjoy larger privileges than those in other countries subject to the westerns!

80. The *Lokopakari*, of the 13th August, has the following:—Trade in girls is being carried on in the Madras Presidency. As it is difficult to procure Brahman girls in the north, the Brahmans there procure girls from the south through brokers and marry them. As the people of the north are Telugu-speaking men and are not conversant with the manners and customs of the Tamilians, they get themselves duped by these brokers who buy low caste girls and pass them on as Brahman girls. Poor and low class people sell their girls out of love for money. There are none to see how these girls are disposed of by the brokers. Most of these girls, it is understood, are made to lead a life of prostitution. It is, therefore, essential that the Police should watch the conduct of these brokers, as their action results in nothing but slave-trade.

Trade in girls.

LOKOPAKARI, Madras, Aug. 13th, 1917.

81. Adverting to the ravages caused by wild animals on the crops in several parts of Malabar and attributing this chiefly to the increase in the number of these animals for lack of men to destroy them, the *Lokopakari*, of the 13th August, observes:—On account of the restrictions imposed by the Arms Act, it has become difficult for the farmers to obtain licenses for keeping arms. The Collector of Malabar realising this trouble granted licences to several persons. This is not enough. Their suffering will end only if licences are granted to a larger number of men.

Licences under the Arms Act.

LOKOPAKARI, Madras, Aug. 13th, 1917.

The *Vannikulamitran*, for September, reproduces the above.

VANNIKULAMITRAN, Madras, September, 1917.

82. Adverting to the adverse comments of the *London Times* on the opinions expressed by the well-known popular leaders of India, that the scheme of reforms propounded by the late Mr. Gokhale is out of date and cannot, therefore, satisfy the present aspirations of the Indians, the *Swadesamitran*, of the 7th September, observes:—The *London Times* now says that India is wanting in prudent and wise men to lead her, that Indian politicians have lost their balance and that the present condition of India is exactly the same as it was before. But what has the same paper expressed on a previous occasion? None would have forgotten that, while it wrote about India and the Indians, it appreciatingly observed that the views about India had, in consequence of the services rendered by her in the war, changed in all places and in all respects, that reforms should be introduced in India accordingly, that the co-operation of the Indians was essential and that India should be admitted into the imperial conference. Under these circumstances the question arises as to which of these two views is correct—the one expressed now or the one expressed some time ago. Mr. Montagu knows well that the *Times* is notorious for misconstruing things. As the British public and the Secretary of State for India are well aware of the attitude of that paper, it is our firm conviction that they would treat the strange views of this paper with indifference and do things realising the lawful aspirations of the Indians and the true condition of India.

The *London Times* on Gokhale's reform scheme.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

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The *Hitakarini*, of the 26th August, says:—We are at a loss to know why His Highness the Aga Khan has now disclosed the reforms of Mr. Gokhale which do not suit the present ideals . . Should he (Mr. Gokhale) be living today, he would surely give his approval to the scheme of the Congress. Who can understand the minds of such men as Lord Sydenham who wrote against this scheme, fearing that if it should be carried out, it would end in a revolution in India.

Mr. Gokhale's scheme of reforms.

HITAKARINI, Ellore, Aug. 26th, 1917.

83. Adverting to the press communiqué issued by His Excellency the Governor dispensing with all formal public addresses and receptions to him in his tours during the ensuing cold weather, the *Swadesamitran*, of the 11th September, observes:—It is indeed right that the Governor should be of

Public reception to His Excellency the Governor.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

opinion that the people should not incur any expenditure on his account at this juncture, especially when they have already spent their money on several other things. But his statement that addresses too need not be presented to him is not right. The people are entitled to express their grievances and needs through these addresses, and it is the duty of the Governor to reply to them. It is not proper that he should deprive the people of their right or refuse to do his duty.

SWADESAMITRAN, Madras, Sep. 7th, 1917.

A public meeting at Kangayam.

84. The *Swadesamitran*, of the 7th September, publishes, as reported by a correspondent, the proceedings of a public meeting held on the 5th idem at Kangayam (Coimbatore district), under the auspices of the local Home Rule League, when Mr. S. R. Jaya Rao, the president of the meeting, is reported to have said that it is improper for the Indians to be quiet when Mrs. Besant, who worked hard in their behalf, is under internment and that every one should work for the cause of the country. Mr. K. S. Ramasubba Ayyar, who also addressed the audience on the necessity for Home Rule, is said to have spoken of the administrative policies adopted in various countries and the establishment of the British rule in India, and to have observed, in the course of his speech, that though in the Queen's Proclamation of 1858 many promises favourable to the Indians have been made, several of them yet remain unfulfilled.

DRAVIDABHIMANI, Salem, Aug. 31st, 1917.

The Muhammadan burial-ground at Aruppukkottai.

85. In the course of a communication from the pen of a correspondent, published in the *Dravidabhimani*, of the 31st August, the following observations occur:—The existence of a Muhammadan burial-ground in the Vārhavandānpuram street of Aruppukkottai which has a population of 30,000 renders unwholesome the water of a public well in its vicinity, which is used by a large number of persons for drinking purposes and is highly prejudicial to public health. The President of the Taluk Board not directing the removal of the cemetery in spite of the report of the Union panchayat of the place and the District Medical and Sanitary officer, the public assembled in large numbers and submitted a memorial to the President of the District Board, Rāmnād, but in vain. When we observe that, while the dead bodies of Hindus alone are required to be carried to a place about two miles away from the town, the Muhammadan burial-ground, which is in the centre of the town, should be allowed to remain as it is to the detriment of the public health, one cannot but think that the law is one for the Hindus and another for the Muhammadans. Have the Government till now enacted such a law regulating the use of burial-grounds which would affect the people differently according to their religions? If such a strange law does exist, it would be well to publish it in the Gazette for the information of all.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The Sowrashtras and Sir Alexander Cardew.

86. Anent the letter said to have been addressed by Sir Alexander Cardew to the representative of the Sowrashtras tendering an apology for his not having been aware of their claim to be Brahmans but at the same time enquiring why, being Brahmans, they sought the aid of others for having a separate school, a correspondent of the *Swadesamitran*, of the 11th September, narrates how the Sowrashtras, who were once a flourishing class of people, became reduced in circumstances on account of the weaving industry carried on by them having been ruined by the import of foreign articles manufactured by means of machinery and how, by establishing a school for themselves, they have been improving their condition within the last ten years, and adds:—If the caste of a class of people and not their condition should be the criterion for obtaining Government aid, the money spent for helping the Sowrashtras will no doubt be in vain; but if their condition is to be the criterion, there will be nothing strange in spending a small portion of the money of the country for them.

SWADESAMITRAN, Madras, Sep. 11th, 1917.

The Nadars and Home Rule.

87. A correspondent of the *Swadesamitran*, of the 11th September, reiterates the fact that the *Nadars* as a class are for the grant of Home Rule and referring to the orderly way in which the affairs of his community are managed, wherever they live, by means of organised bodies, asserts that the members of that community have a natural capacity for having Home Rule.

88. The *Swadesamitran*, of the 12th September, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Gobichettipalaiyam, under the auspices of the local Home Rule League, when the Hon'ble Mr. B. V. Narasimha Ayyar, the President of the meeting, is stated to have observed that the gagging of Mrs. Besant and her internment under the Defence of India Act are unjust deeds which would not be done in any civilized country. A resolution is reported to have been passed at this meeting protesting against the statement made by the *Madras Mail* of the 8th September 1917 that the conservative opinion among Indians is against the unconditional concellation of the internment of Mrs. Besant and others.

A public meeting at Gobichettipalaiyam.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

89. Adverting to the conduct of the Police Sub-Inspector of Avadi in tearing off a Home Rule notice pasted on a carriage at Tinnanore on the 8th September 1917, a correspondent of the *Swadesamitran*, of the 12th September, observes:—I hear that several persons are warned not to take part in the Home Rule agitation. The reason for the authorities acting in this manner is not known. If it is said that the Home Rule agitation is not opposed to law, why should the Police and other Government officials give trouble to the people in this matter? If, on the other hand, this is considered to be opposed to law, it would be proper for the Government to openly declare it as such.

Home Rule and the authorities.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

90. The *Hindu Nesan*, of the 12th September, publishes, from the pen of a correspondent, the substance of a lecture said to have been delivered by the Hon'ble Mr. V. K. Ramanuja Achariyar at Trichinopoly on this subject, in the course of which he is reported to have stated that the Home Rule movement was necessitated, as the voice of the elected members did not prove to be of any avail in the Legislative Councils and as the power of veto vested in the Governor acted as a clog upon the objects of the popular representatives being fulfilled and that, if the swadesi vow was taken by everyone, it would make the Englishmen treat us with sympathy, as it would lead to a reduction in the quantity of foreign articles imported into the country and thereby put them to a material loss.

The Home Rule movement and its origin.

HINDU NESAN, Madras, Sep. 12th, 1917.

91. Referring to the circular letter addressed by the Government of India to the Local Governments and administrations formulating a new scheme for enabling students in schools and colleges to invest the small savings from their pocket money in the Post office five-year cash certificates, the *Hindu Nesan*, of the 12th September, observes:—We heartily approve of this scheme and the students are also bound to show their loyalty by purchasing the cash certificates. But it is a point to be considered whether the Indian students in schools are all of them in a position to put by small amounts like As. 2 or As. 4 and buy these certificates. Many are the students who are not able to pay their school fees. How can parents, who cannot afford to pay the fees of their children, give them pocket money for expenses? The scheme now proposed by the Government of India should not lead to poor students being compelled to pay anything towards the purchase of cash certificates along with their fees. If any such thing should happen, it will subject the parents of these students to much hardship. In this connection, we would dwell upon another point also. The motive of the Government of India in introducing this scheme seems to be that the students should be actuated by a feeling of loyalty to render financial assistance towards the conduct of the war and that the idea of India being a portion of the British Empire should be brought home to them. If this is a fact, it is wrong on the part of the Government to prevent the students from taking part in politics. The students will have an attachment to the British Empire only if they take part in politics.

Students' saving certificates.

HINDU NESAN, Madras, Sep. 12th, 1917.

92. The *Desamata*, of the 29th August, says:—It must be admitted that His Excellency the Governor of Madras is chiefly responsible for the present critical political condition in India and for the meeting of the Madras

The Madras Special Provincial Conference.

DESAMATA, Rajahmundry, Aug. 29th, 19

Special Provincial Conference. Mr. Govindaraghava Ayyar criticised the speech of His Excellency in May last, and said that the present commotion is mostly due to it. Mr. Kesava Pillai said that the grounds on which Mrs. Besant was interned are not yet known. The resolution that has roused the emotion of the audience and the leaders is the one relating to passive resistance. Everyone of the audience insisted upon the adoption of passive resistance as a reply to the repressive policy followed by the Government. Being greatly incensed at the repressive policy of the Government, Mr. Ramanuja Achari said that we should necessarily adopt passive resistance, and that we should not be so ungrateful as to look helplessly on without following Mrs. Besant and others who are suffering internment for the sake of India. . . The resolution was at last approved by the meeting. From this it will be plain how indignant the people are at repressive measures, and how persistent they are in the matter of the adoption of passive resistance. We hope that the Government will at least now understand that not only the educated but the whole population unitedly are clamouring for reforms. . . If as desired by some of the leaders, the people refrain from adopting passive resistance till the arrival of Mr. Montagu, will the rulers, as asked by one of the speakers, give up the enforcement of repressive laws till Mr. Montagu's arrival.

DESAMATA, Rajahmundry, Aug. 29th, 1917.

The Madras Special Provincial Conference.

The *Desamata*, of the 29th August, publishes in Telugu a gist of the proceedings of, and the speeches made at, the Madras Special Provincial Conference, reported in the *Hindu* of the 25th August 1917.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

The Madras Special Provincial Conference.

The *Desamata*, of the 5th September, gives in Telugu the resolutions moved at the Madras Special Provincial Conference.

DESAMATA, Rajahmundry, Aug. 22th, 1917.

Mrs. Besant.

93. The *Desamata*, of the 29th August, referring to the election of Mrs. Besant as President of the Congress, has a note which says:—The present commotion has made the Indians show unusual affection for Mrs. Besant. Her pure life and her self-sacrifice are the chief cause of this unusual affection.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Mr. Montagu.

94. The *Andhrapatrika*, of the 5th September, says:—It is the opinion of the *Christian Patriot* that it is not a good policy to centre all our hopes in one individual. From our past experience, it will be seen that, however liberal hearted and great the person might be who controlled the Government of India, he was not able to satisfy the wishes of the people. When even such a great man as Lord Morley was not able to rise above the circumstances and give the people suitable powers, it is not possible to expect others to do greater wonders. The *Christian Patriot*, therefore, says that the mere announcement of Mr. Montagu's visit does not warrant the Indians to conclude that their wishes have been fulfilled and that they will do well to think that the political salvation of the country lies in the hands of the Indians themselves. The *Patriot* says that the Christians will do well to meet and point out that self-government is not the ideal of the educated only, but that that ideal is appreciated by all the Indians. . . It is now plain that to attain self-government is the ideal of all the communities in India. . . If all the communities prepare a scheme of self-government which will meet with the approval of all, and place it before Mr. Montagu, he will easily understand the Indian problem.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 1917.

Mr. Montagu speech.

The *Kistnapatrika*, of the 25th August, publishes in Telugu the speech of Mr. Montagu regarding the present system of the Indian administration.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Mrs. Besant's birthday.

95. The *Andhrapatrika*, of the 5th September, reports a correspondent to *New India* to have written to that paper exhorting the public to go to Coimbatore and confer presents upon Mrs. Besant on the occasion of her next birthday, in case she is not released by that time, and stating that we will be blamed if we do not so show our gratitude to Mrs. Besant who is suffering for our sake.

96. The *Andhrapatrika*, of the 7th September, reports that Mr. Deobhanker delivered a speech at Bezwada on passive resistance.

Passive resistance.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

The *Sampad Abhyudaya*, of the 7th September, writes:—While the Indians would resort to passive resistance, if the Government should do anything to oppose the Home Rule movement, some of the Anglo-Indian journals suggest that in case Mr. Montagu should grant any concessions to the Indians the authorities in India should also resort to passive resistance by defying the orders of the Secretary ofState. Have not the Government the strength to punish the officers who disobey their orders? If the Government and the Indian people should combine, what can the Anglo-Indian authorities do? This swaggering, therefore, can be of no avail. If the British Government should act justly, the Indians can have no need of resorting to passive resistance, and in the latter case, there can be no need of a counter-movement to oppose passive resistance. It would, therefore, be well if the Government should adhere to British traditions.

The passive resistance movement.

SAMPAD ABHYUDAYA, Mysore, Sept. 7th, 1917.

A correspondent to the *Andhrapatrika*, of the 8th September, reports Mr. Deobhanker to have said as president of a meeting at Bezwada, that the constitutional methods heretofore adopted were not enough, that the people should endeavour to start the constitutional agitation of passive resistance and that unless they do so, they could not get any liberty. It says that he criticised the view of some that the Indians should refrain from passive resistance as Mr. Montagu was coming to India, and said that Mr. Montagu should know the real state of things in this country, that it was injurious to create in him an impression of false peace, and that the people should be ready to adopt passive resistance at any cost. The paper says that among other things a resolution urging the necessity of the adoption of passive resistance was passed.

Passive resistance.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

97. A correspondent to the *Andhrapatrika*, of the 7th September, writes as follows under this heading:—Sir Dinkar Rao who showed unequalled love for the British Government at the time of the sepoy mutiny gave up writing and speaking English for the reason that the English failed to do justice to India.

Certain opinions regarding the Government of India.

ANDHRAPATRIKA, Madras, Sep. 7th, 1917.

It is the educated Indians that can explain well the policy of the British Government, and being able to adapt that policy to the genius of the Indians, can co-operate with us (Sir Bartel Frere) such men are now found in large numbers in the Congress and in the Home Rule Leagues. The bureaucracy does not allow them to approach it.

The voice of real and living representation should be heard in the councils of the Indian Government (Gladston).

98. The *Andhraprakasika*, of the 6th September, says in its leader:—His Excellency the Viceroy said that opportunities would be afforded for promoting the friendly relations between the rulers and the ruled in India. But before such opportunities are afforded, the internments should be annulled. The bonds of affection between the rulers and the ruled should be made stronger. The rulers should understand the attitude of the people towards political questions. Some of the people are enthusiastic about reforms while some others are not. But it may be asserted that none of the political agitators is disloyal. . . We hope that there will no longer be the enforcement of repressive laws. . . The *Times of India* says:—The continent of Asia is developing new aspirations. If the British Empire and India that is included in it work unitedly, they will thrive greatly. If they do not work unitedly, it is not possible for them to use their whole strength. His Excellency the Viceroy said that the present generation should see that they are not accused of spoiling matters for want of earnestness in the love for the Empire, when the time has come for the uplifting of the Empire. The Prime Minister stated that for such union, liberty is the chief means. His words deserve to be recorded in letters of gold. He said that if Russia had enjoyed greater liberty in times of peace, she would have shown greater union in the time of war. To set to work in a spirit of union, he said, did not mean the suppression of liberty, but

The unity of the Empire.

ANDHRAPRAKASIKA, Madras, Sep. 6th, 1917.

it was the culmination of the spirit of liberty. . . If according to this principle of Mr. Lloyd George, the authorities begin to grant self-government to India also, India will shine as a jewel in the British Empire, and will serve as a bulwark of the empire. The Anglo-Indian papers do not appear to help to the attainment of this end. The *Rangoon Gazette* requests His Excellency the Governor of Madras to resign. The *Madras Mail* asks how Mrs. Besant can be released if she prosecutes the agitation which has been curbed. . . . We pray that the rulers will pay no regard to such threats but will restore peace to the country, lay the foundations of self-government in India soon and strengthen the unity of the empire.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

The Andhra students of the Law College.

99. The *Andhrapatrika*, of the 8th September, says that the Andhra students of the Madras Law College have sent the following telegram to the temporary committee of non-Brahmans, Cocanada:—The committee has to support zealously the reforms demanded by the Congress and the League. But it should ask for class representation. It has to work more in social and educational matters. We wish that it may publish a scheme on these lines.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

Rao Bahadur P. Thiagaraya Chetti's message.

100. A correspondent to the *Andhrapatrika*, of the 8th September, refers to the message of Rao Bahadur P. Thiagaraya Chetti addressed to the Prime Minister and the Secretary of State for India, stating that the message sent to them, as embodying the opinion of the Madras Provincial Committee and the Home Rulers, was opposed to the opinion of most of the non-Brahmans, and says:—O! Mr. Thiagaraya Chetti? Did we elect you as our representative to give our opinion or did you understand the opinion of the South India non-Brahmans by some occult power? Have there been in any country at any time people who have done harm to the country against the wishes of the people by assuming such false authority? . . . We represent to the Secretary of State for India and to the Prime Minister that the opinion contained in the message of Rao Bahadur P. Thiagaraya Chetti is not the opinion of the non-Brahmans of South India.

ANDHRAPATRIKA, Madras, Sep. 8th, 1917.

A new non-Brahman movement.

101. Under this heading the *Andhrapatrika*, of the 8th September, contains some correspondence in which the writers endorse the appeal of Mr. Sabhapathi Pillai for starting a new non-Brahman movement as the present one does not really represent the interests of the non-Brahmans.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

A new non-Brahman movement.

Under this heading, the *Andhrapatrika*, of the 10th September, publishes a letter from the pen of several non-Brahmans, in which while endorsing fully the reform scheme published by the Congress and the Muslim League, the signatories urge the necessity of the grant of separate representation to the different classes of people in South India.

The paper observes:—Mother India will have her object accomplished, because all the Indians are in full agreement with the scheme of the Congress. The Indians may hereafter represent their aspirations unanimously to Mr Montagu.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

India Council.

102. The *Desamata*, of the 5th September, publishes in Telugu a gist of the speech of Mr. Montagu on the subject of the office of the Secretary of State for India and his Council.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

A cable to Mr. Montagu.

103. The *Desamata*, of the 5th September, publishes in Telugu the cable sent by Sir S. Subrahmanya Ayyar to the Prime Minister and the Secretary of State for India in regard to the "threat" held out by the *Madras Mail*.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Anti-passive resistance manifesto.

104. The *Desamata*, of the 5th September, reproduces from the *Andhrapatrika*, the Telugu version of Sir S. Subrahmanya Ayyar's letter on the anti-passive resistance manifesto.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Our duty.

105. The *Desamata*, of the 5th September, contains under this heading a gist in Telugu of the letter of Sir S. Subrahmanya Ayyar regarding what the Indians should do next if Mrs. Besant should be elected as President of the Congress by a greater number of the Provinces.

106. A correspondent to the *Andhrapatrika*, of the 10th September, refers to a second circular of the District Judge of Guntūr and says:—There is a strong rumour that the second circular prohibits not only the Home Rule and the *swadeshi* movements, but also every political agitation, and suggests an enquiry about not only the pleaders but also all men. . . This may engender partiality even in the administration of justice. Such an evil will entail a very great loss to the parties. Within ten days of the meetings of pleaders, it appears that the judicial officers of the district met in Guntūr. It is surmised that they did so to consider about this circular. It is not possible to know how far this is true. The District Judge was a member of the Legislative Council on behalf of the Andhra country, and worked for the welfare of the people. Is the change in his opinion due to change in his position? Or did the Government require him to make the enquiry about pleaders and others? It is not known why the Government, who have established the Criminal Investigation Department at a great cost to do this work, should require the Judges to help them in this matter.

The District Judge, Guntūr.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

(A)

107. The *Andhrapatrika*, of the 10th September, says in its leader under this heading:—The *Nation* says: An Empire that observes colour differences cannot be said to be one that is pervaded by freedom. We are naturally disposed to grant liberty. So long as the great question of the grant of self-government to India remains unsettled, such a natural disposition of ours will not be revealed. . . The liberty that is enjoyed by the different parts of the British Empire shall be an ideal for all the Empires in the world. Progress is a law of nature, and time will not allow anything that is calculated to retard progress. Mr. Montagu is coming to India to settle the Indian problem. Those who know his previous history can presume that the views of the *Nation* will find favour with him. We hope that the great ideals suggested by the *Nation* will be realised through Mr. Montagu.

The way to an empire pervaded by freedom.

ANDHRAPATRIKA, Madras, Sep. 10th, 1917.

108. The *Andhrapatrika*, of the 6th September, publishes in Telugu a letter written by Hon'ble Mr. M. Ramachandra Rao on this subject. It contains the following:— . . It would be desirable to divide the country into provinces on race and language basis. Division on language basis would facilitate administration as well as the imparting of education. That is why some of the Anglo-Indian rulers supported this division of the country on language basis. In 1879 Sir George Chesney recommended that Orissa should be made a separate province. Sir Francis Young Husband also recommended that Sindh should be made a separate province. . . If therefore the division of the country into provinces is remodelled on the basis of races and languages, progress would be made in the formation of a federal form of Government in this country. . .

Method of federation.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

(A)

109. The *Andhrapatrika*, of the 6th September, publishes a note from the *New Era* under this heading which contains:—Mr. Gulam Hussain received a number of wounds and was bleeding profusely. Before he lost his senses, he urged his country-men to carry on a keen agitation.

Mr. Gulam Hussain's last message.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

110. The *Andhrapatrika*, of the 6th September, publishes in Telugu a note from the *Madras Mail* regarding the interference of the authorities in the matter of the flying of the Home Rule flag, which contains:—"Unless circumstances make it clear that the flying of the flag will create much disturbance of peace it is not desirable that the authorities should interfere. It sometimes proves to be wisdom to connive at petty indications of agitation." Our comment on this is unnecessary. But is the *Madras Mail* also changing its angle of vision?

The *Madras Mail* and pacifying methods.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

In an article under this heading, *Sampad Abhyudaya*, of the 12th September, writes:—The *Madras Mail* writes to the effect that in case Mr. Montagu sides with those who are working for Home Rule in India, the uneducated and backward classes in India would side with the opponents of Home Rule, and that the Home Rule party and Mr. Montagu will all get plunged in the huge ocean of Home Rule opponents and

The *Madras Mail*.

SAMPAD ABHYUDAYA, Mysore, Sep. 12th, 1917.

come to grief. Many of the Anglo-Indian journals also express the same view. It is generally regarded that those who write in this manner are in truth the enemies of the empire. That is quite so. The uneducated and backward classes will never side with the Anglo-Indians. They will side with whomsoever they think to be patriots. Do they not know that, in the event of the grant of Home Rule, a large part of the hard-earned wealth of the people will be spent in promoting the interests of the people themselves? Will they not understand the point at least when they are told about it? Will not the Home Rule party try to explain it to them? However uneducated the people may be, can they not at least discriminate between what is truth and what is untruth and what is just and what is unjust? Is it necessary to know chemistry in order to find out that sugar is sweet? Ango-Indians, like the editor of the *Madras Mail*, should not allow themselves to be thus blinded by their selfishness. The Anglo-Indians too, like the Indians, have ample opportunities of advancement. It would never do to think: "No matter if the masses suffer and remain under autocracy. Let us be autocrats! Let the people have only so much as is needed for their sustenance. Let us indulge in festivities from year to year's end!" God would never grant such selfish wishes. It behoves all haughty and selfish persons to ponder over these words and reform themselves.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

A meeting of the Home Rulers.

111. In publishing the proceedings of the first Conference of the Home Rulers held at Madanapalli presided over by Mr. G. Sarvottama Rao, the *Andhrapatrika*, of the 6th September, gives an abstract of the presidential speech which contains:—". . . We cannot attain salvation until the day when our country emerges from the hands of the bureaucracy. . ."

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

The Anglo-Indian papers

112. Under this heading, the *Andhrapatrika*, of the 6th September, publishes in Telugu an extract from the *Hindu* which contains the following:—Mr. P. S. Venkatchalam Nayudu, a merchant of Madras has written to us saying that Dr. T. M. Nair wrote to the *Madras Standard* on 24th April 1906 as follows:—". . . I wish that you, my countrymen, will not believe, but will thoroughly condemn the useless writings which the Anglo-Indians publish out of jealousy. They consume a large amount of our money and try to treat us with dishonour today. My countrymen, can decide how long we can put up with such a state of affairs." Thus did Doctor Nair write in those days. He says today that the Indians should respectfully bow to the orders of the bureaucracy. May my countrymen and the Anglo-Indians as well note this writing of Doctor Nair.

ANDHRAPATRIKA, Madras, Sep. 6th, 1917.

The Home Rule meeting at Vizagapatam.

113. The *Andhrapatrika*, of the 6th September, publishes in Telugu a letter from its own correspondent at Vizagapatam, which contains the following:—Mr. G. Harisarvottama Rao Pantulu, M.A., delivered a lecture about *swaraj* in our Victoria Town Hall under the presidentship of the Hon'ble Bhupatiraju Venkatapathiraju. . . The lecturer said ". . . As the Indians had not the opportunity to have their powers of independence developed and under the rule of foreign Governments they have been reduced to an unhappy condition. He pointed out how the trade of our country suffered owing to the competition of westerners amongst themselves and owing to their desire to secure their own gain. He supported the statement that our country was rich even at the time of the advent of the English, and said that our country had self-government up to the time of the death of Aurangazeb. There is no doubt that the people in those days were happy and contented. . . Direct election has not been granted to our people, and public opinion cannot make itself felt. . . As the whole power of administration lay in the hands of the bureaucracy, the endeavours of our representatives did not succeed. Our Legislative Council members became therefore helpless, and having become aware that unless the people possessed controlling power in the Government nothing could be gained, they published the scheme of the National Congress and the Moslem League. . . While even uncivilised nations in the British Empire are enjoying the powers of self-government, it cannot but be curious to state that the people of India which had a great ancient civilisation of their own are unfit to carry on the administration of their country.

When Canada was granted self-government the residents of villages there were not very much educated. When the Phillippine Islands came under the rule of America, it cannot be said that the people of the Phillippines were so enlightened as the Indians. It does not stand to reason to say that we who have been under the administration of the English for hundred and fifty years are unfit for self-government. The bureaucracy in our country are under a delusion. Their delusion is not the result of ignorance but that of selfishness. . . Unless we follow the methods of the English and carry on agitation we cannot attain salvation.

The president, praising the lecturer, said that simultaneously with the benefits derived from the English rule, helplessness and poverty has overtaken us. . . If the bureaucracy be brought under the control of public opinion, we can come to a happy condition. Such a state of affairs exists in other countries. They say we are incapable of self-government. If after living for 150 years under the British Government we are incapable of carrying on self-government what shall we become after 150 years more? The speaker condemned the present system of government and explained the indigent condition of the ryots.

The letter addressed to His Majesty.

114. The *Kistnapatrika*, of the 25th August, publishes in Telugu the letter addressed to His Majesty by an Irish leader regarding the internment of Mrs. Besant.

KISTNAPATRIKA, Masulipatam, Aug. 25th, 191

A great amendment.

115. The *Kistnapatrika*, of the 8th September, in its leader under this heading, writes :—". . . The Government has not been known to have committed such a blunder as that of interning Mrs. Besant and her co-workers ever since the partition of Bengal. . . Lord Hardinge did not yield to prestige. As soon as he recognised the fault he employed his matchless political wisdom and became worthy of the eternal gratitude of the Indians.

KISTNAPATRIKA, Masulipatam, Sep. 8th, 191

A like situation has been created by the internment of Mrs. Besant. It is 84 days since this punishment was inflicted. Owing to this untoward act the whole country from the Himalayas to the Cape Camorin received a rude shock. All the provinces in one voice cried out "wrong!, wrong!". The Hindus and Muhammadans were one in condemning it. Even such a modest man as Mr. Malavya became agitated and commenced his tour. . . Representations were made to the English people by wire from every province. The noble ideals of Mr. Lloyd George encouraged the hopes of the Indians; and friends of India such as Mr. Snowdon and Mr. Wedgwood promised support and all people looked up to the Parliament. Mr. Montagu's intervention strengthened this hope. . . So long, the bureaucracy stood as a barrier obstructing the sight of the people and causing them mental disturbance and now with the internment of Mrs. Besant the Indians have scaled over this and established a direct relation with those countries which are at the very root of the British Empire. . . The Indians have determined to hold a respectable position in the British Empire. And the British people also have expressed their consent through Mr. Montagu.

Under such circumstances the Government of India cannot allow their mistake to continue. It need not be expressly stated that if the mistake were not corrected the country would be in danger. The Indians are not responsible for the people losing their trust in the bureaucracy. It is the bureaucracy that is responsible for it. If the bureaucracy do not lend their ear to the advice of such British statesmen as Mr. Montagu, and do not put an end to repressive measures the Indians will lose their confidence in the British people as well. . . If the British statesmen properly explain the state of circumstances in this country, we firmly believe that the British people will render justice. The object of the Indians in being prepared for passive resistance is also the hope that thereby the condition of things in this country will be brought to the ears of the people living in the British Isles.

It may be assuredly stated that the Viceroy consented to release Mrs. Besant, etc., because Mr. Montagu advised him to do so. . . The wish of the Indians to obtain *swaraj* has received Mr. Montagu's consent. The repressive measures of the authorities have been discountenanced by him. Let the Anglo-Indian

papers cry out as they like. There is none to be afraid of their threats. . . Mr. Montagu knows all about the pious life of Mrs Besant. He has complete trust in the staunch devotion of the Indians. The blunder has at last been corrected and truth has triumphed.

The condition for the release of the interned laid down by the Government of India is ridiculous. Can any one break the law even after the close of the war. No. This condition has been invented only to save their prestige. We need not, therefore, examine it closely. . . Now Mr. Muhammad Ali and Shoukat Ali, etc., will also be released. The orders given to Messrs. Tilak, Pal, Karandikar, etc., will also be cancelled. There is room for believing that the repressive measures of the bureaucracy will end now. The visit of Mr. Montagu undoubtedly augurs good for the country. The Viceroy at the end of his speech addressed the Indian leaders as follows:—"Owing to certain circumstances certain doubts and differences arose amongst us. . . We shall hereafter settle them amicably." In these words there is a sort of repentance expressed. The people will also give up opposition and work with trust. . . Mrs. Besant and Mr. Muhammad Ali will again enter their field of activity. May our political evolution progress under their leadership with spotless glory.

SAMPAD ABHYUDAYA, Mysore, Sep. 7th, 1917.

The Defence Force and whipping

116. The *Sampad Abhyudaya*, of the 7th September, writes:—Educated people are being enlisted in the Defence Force; and educated persons are heartily enlisting themselves in large numbers. There is nothing extraordinary in joining an army which is intended for the defence of our own country. One Mr. T. Vasudevayya writes that in the Military department there should not be one rule for the white men and another for the Indians, and that British delinquents are not punished with whipping while the Indians are. Although this may probably apply to the common recruits, it cannot apply to the educated among the Indians. Nevertheless, it is desired that educated Indians should get this rule cancelled before they enlist. It is imperative that the rule regarding whipping should be repealed.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

Indian emigration.

117. Referring to the publication of the resolution passed at the recent conference in London regarding Indian emigration, the *Swadeshabhimani*, of the 7th September, observes:—The abolition of the system of indentured emigration from India, as stated in that resolution, is doubtless a most welcome piece of news. Some of the significant matters which are dealt with in the report appended to the resolution, however, are not quite so satisfactory. Although there are signs here and there of the liberal nature of the policy to be followed for the future, none of the points in the report which relate to the house accommodation for the indentured labourers, the hours of work, the education of their children and other social conditions deserve to be reproduced. One or two other matters referred to in this report will be commented upon on another occasion.

QAUMI REPORT, Madras, Sep. 3rd, 1917.

The end of indentured labour to the Colonies.

The *Qaumi Report*, of the 3rd September, has an item under the heading "the end of indentured labour." It refers to a Simla report regarding the prohibition of emigration of coolies after the war and says:—It is well known that the treatment of Indian *coolies* in the Colonies has been savage and brutal. It is high time, therefore, a period was put to this cruelty and ignominy.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

The *Madras Mail* and the internments.

118. In an article stating that Doctor Sir Subrahmanya Ayyar has very ably condemned the manifesto issued by some (seven) of the popular leaders against the passive resistance movement and referring to an article in the *Madras Mail* on the possible effect of the reversal of the internment orders, the *Swadeshabhimani*, of the 7th September, writes:—Seeing the resolution passed at the Provincial Conference and the resolute attitude of leaders like Sir Subrahmanya Ayyar, the *Mail* is feeling blistered all over. To make matters worse, the news that Mr. Montagu is contemplating the release of Mrs. Besant, etc., is like salt thrown over the blisters. It is too early to predict what value can be attached to the *Mail's* threats that Lord Pentland might resign his office, etc. We had sometime back apprised our readers of the possible danger of change in Mr. Montagu's attitude under Anglo-Indian influence. True to our fears, the *Mail* has already

offered its menacing criticism. But Mr. Montagu is not one to feel afraid. Nobody need fear that the prestige of the Government will be affected in case they should adopt a change in their present policy of repression and thereby cause public opinion to triumph; on the other hand, by acceding to the popular demand in a situation like the present, the Government will only augment their prestige. Despite the fact that the *Mail* is a semi-official organ, its predictions and threats that His Excellency the Governor might resign are useless. Lord Pentland is personally a Liberal; and although under the retired Mr. Chamberlain he had embarked upon a policy of repression, under the present Liberal Mr. Montagu His Excellency might change his policy accordingly. We, therefore, trust that His Excellency Lord Pentland will not have to resign.

The fetters of service.

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

119. In a lengthy philosophic article dwelling on the evolution of the human race, the *Swadeshabhimani*, of the 7th September, proceeds to observe:—When it was asked why *Bhisma*, *Drona* and others joined the *Kauravas* and not the *Pandavas*, *Bhishma* replied that it was because man was a slave to wealth. This mercenary serfdom can effect anything. The man who hankers after wealth, however much he may talk of high ideals of reform and advancement, he only professes; and further, goes counter to his own former enunciations. It is impossible to enumerate all the extraordinary things that have happened as the result of servility to wealth. Still who can help being reminded of those words of Bhishma, when it is seen that just as a drum is tuned by a little paste on its (sur) face, the very champions who were the authors of extraordinary agitation at the once famous partition of Bengal and who even sent cablegrams to Europe, now, the moment they are fettered by an appointment under Government, tell us: "Beware! Be cautious! Don't be imprudent! Follow the advice of your elders! Youthful pranks can do no good!!."

The *swadeshi* vow.

SAMPAD ABHYUDA[YA], Mysore. Sep. 11th, 191[7]

120. The *Sampad Abhyudaya*, of the 11th September, writes:—Numerous persons are taking the *swadeshi* vow in the Madras Presidency. To improve the economic condition of our country, it is important that our industries, agriculture and trade should all three improve. Whenever we promote foreign activity in any of these directions we render our economic condition worse. To prevent this it is indispensable that our industries should be helped to improve. In order to render this help, the people are vowing that, as far as possible, they shall create a demand only for articles of indigenous manufacture; numerous patriots are thus taking this *swadeshi* vow. We hope that as this movement goes on spreading our industries will be greatly improved.

Snake-bites in India.

SAMPAD ABHYUDAYA, Mysore, Sep. 10th, 191[7]

121. The *Sampad Abhyudaya*, of the 10th September, says:—Owing to a wide spread belief among the western people that a large number of persons in India die of snake-bite, they are afraid of coming here. We learn that a good many scientists are engaged in discovering a radical cure for snake-bite. If, side by side with this attempt, the Government were also to grant a reward of a rupee for every snake killed, it would be easily possible to extirpate the race of reptiles in four or five years, just as when Europe was infested with wolves, they arranged to accept wolves' heads in lieu of the taxes and thus warded off the menace.

Self-government.

VRITTANTA PATRIKE, Mysore, Sep. 13th, 191[7]

122. Referring to His Excellency the Viceroy's recent speech in the Legislative Council, the *Vrittanta Patrike*, of the 13th September, in a leading article exhorts the people not to embarrass the Government by cries of Home Rule, but to do their utmost to serve them in a spirit of friendly co-operation and thus to show a true sense of gratitude to the rulers who have protected this vast country even in a crisis like the present, when their own men, women and children at home have to suffer untold hardships on account of the war. The paper next observes that, as His Excellency the Viceroy has pointed out, the manner in which local self-government is carried out in this country is itself a sufficient indication of the fitness, or otherwise, of the people to exercise the right of self-government, and however clever our people may be in making speeches and writing articles to the press, they have

yet to acquire those qualities which the responsibilities of self-government imply and that Government would only be too glad to grant the privilege of self-government when they are convinced that the requisite capacity has been gained.

KERALA SANCHARI, Calicut, Sep. 5th, 1917.

The proposed visit of the Secretary of State to India.

123. While pointing out that the visit of the Secretary of State will be advantageous to the country in more ways than one and set at rest the present unrest in India, the *Kerala Sanchari*, of the 5th September, doubts whether the excitement in the country is not due to the antagonistic views of the Indian and the Anglo-Indian parties on some of the important questions relating to Indian Administration and observes that the writings of some of the Anglo-Indian papers lead one to believe that they hate the idea that Mr. Montagu should, in conformity with the wishes of the people, effect certain desirable changes in the administration of this country. It then suggests that Mr. Montagu should be invited to attend the next sessions of the Congress.

UTTARA TARAKA, Parur, Sep. 8th, 1917. LOKAPRAKASAM, Trichur, Sep. 10th, 1917.

The *Uttara Taraka*, of the 8th September, and the *Lokaprakasam* of the 10th September, also note with pleasure the proposed visit of the Secretary of State for India. The latter suggests that a deputation from the Congress, the All-India Muslim League and other public bodies should wait upon Mr. Montagu and explain to him the needs and aspirations of the people.

MANORAMA, Calicut, Sep. 7th, 1917.

The present condition of India.

124. In a leader under the heading "The Present Condition of India" the *Manorama*, of the 7th September, dwells at some length on the controversy regarding passive resistance and the election of Mrs. Besant as the President of the ensuing Congress, refers to the threats of the Anglo-Indian papers to Mr. Montagu regarding Mrs. Besant's release, and says:—What should be the procedure of the Secretary of State at this juncture? He should in the first place release Mrs. Besant and others. Secondly, he should put a stop to the repressive policy of the Government. Thirdly, he should accept the loyal welcome of the Indians, and attend the ensuing Congress in order to ascertain what the opinion of United India is on the changes which should be effected in the Indian Administration. If he does all this, Indians will be quite satisfied and he will be able to carry out the reforms without difficulty.

DESAMATA, Rajahmundry, Sep. 5th, 1917.

Mr. Bhupendranath Basu.

125. The *Desamata*, of the 5th September, says:—Mr. Bhupendranath Basu who is one of the signatories of the memorandum of the nineteen, has, since his appointment as a member of the India Council, changed his political opinions, as is evident from his utterances at the meeting of the Bombay Presidency Association. How soon has his opinion of the memorandum changed as a result of his appointment. He said that that memorandum was drafted in a hurry. Should our leaders be like this at this juncture?

SWADESHABHIMANI, Mangalore, Sep. 7th, 1917.

The Hon'ble Mr. Basu and the political situation.

The *Swadeshabhimani*, of the 7th September, writes:—The fact that the Hon'ble Mr. Basu, who was a champion of the popular cause in the Supreme Legislative Council and one of the most ardent members of the Congress, now takes up service under Government means a great loss to the public. This loss can somehow be borne. But what is impossible to bear is the ungracious manner in which he would fall foul of the popular cause. Addressing the Bombay Presidency Association on the eve of his departure to England, Mr. Basu said that in view of Mr. Montagu's proposed visit to India it would not be expedient to send an Indian deputation to England, and continuing, advised the people not to resort to aggressive methods of agitation or be on unfriendly terms with the Government. Mr. Basu has made a few more observations besides. But seeing that the trend of his opinion will be sufficiently clear from what we have stated above, we do not propose to reproduce the rest of his speech. It is impossible to guess what Mr. Basu was driving at in particular. If we take the term aggressive methods to refer to the Home Rule movement, then we must say that the object of this movement is hardly different from that of the Congress resolution on self-government. The latter embodies the very principles to which Mr. Basu has himself subscribed as one of the 19 signatories to the memorandum on the subject.

It is thus impossible to make out what it is that he called aggressive methods. If he alluded to the passive resistance movement, we wonder how it can be styled unconstitutional when it is seen that Mr. Sastri, Pantulu (?) and others who are moderates of the same school of politics as Mr. Basu's have declared it to be both constitutional and lawful. It is difficult to see how the two statements can be consistent with each other. In short, we must say that the Hon'ble Mr. Basu's speech is indefensible from whatever point of view we may regard it. We must not regret that one who is to take up office under Government has changed his views. But we cannot help regretting that he should so soon accuse the very people whose cause he has been espousing all this time in the Imperial Legislative Council.

Writing on the same subject, the *Sampad Abhyudaya*, of the 8th September, observes that it is very practical advice that Mr. Basu has given that tact and friendly co-operation are bound to be more successful than aggressive methods, and that it behoves all Indians to bear his words in mind and to remain loyal to the British in aiming at Home Rule under them. SAMPAD ABHYUDAYA, Mysore, Sep. 8th, 1917.

Mr. Basu's stay in India till Mr. Montagu's arrival.

Referring to the telegram of the Secretary of State asking the Hon'ble Mr. Basu to stay in India till the arrival of the former, the *Kerala Patrika*, of the 8th September, observes that the company of an Indian with the Secretary of State to acquaint him with the views of his countrymen at a time when the Anglo-Indian papers are trying to misrepresent matters to him will, no doubt, be of great advantage to the country. KERALA PATRIKA, Calicut, Sep. 8th, 1917.

If Mrs. Besant be released.

126. The *Qaumi Report*, of the 2nd September, referring to the prevailing idea that Mr. Montagu will arrange for the release of Mrs. Besant, suggests that, if for some reason or other, or on grounds of expediency, Mrs. Besant be released, interned Muhammadans also, who have fallen victims to the Defence of India Act, should most certainly be given their liberty. We do not wish to throw obstacles in the way of Mrs. Besant's release, nor are we against the question of her personal safety, but we will never tolerate the authorities using two pairs of spectacles, one for observing noisy agitation and the other for observing calm silence. It is true that Muhammadans did not make use of any legal or constitutional weapon to secure the release of their interned brethren, but this should not be interpreted to mean that they do not believe in the innocence of their co-religionists, or that they are wanting in spirit and self-respect. No, it is due to other causes. QAUMI REPORT, Madras, Sep 2nd, 1917.

We consider that the authorities have already thoroughly tested the Muhammadans interned, and every moment of their absence has served to strengthen the belief that they were not guilty of any conspiracy, either to crush the British power, or secretly to undermine it. They formed no secret committee, nor left behind them a policy calculated to prove injurious to the Empire. Their aspirations and feelings have been checked since those unfortunate men have fallen into the clutches of the law. Neither is their work alive, nor are their objects in course of fulfilment. In these circumstances how can it be proved that their release will not be a matter of satisfaction to the country and the Empire? These legal doubts and suspicions should come to an end and they should be set at liberty.

On the other hand although Mrs. Besant's mission is working successfully, the Secretary of State for India is prepared to consider the papers connected with her internment, and possibly he may adhere to his opinion regardless of the feelings of the authorities. But why have the papers of interned Muhammadans not been called for? As far as we see the Government of Madras is favourably and leniently disposed towards interned persons within its jurisdiction, but no such treatment has been extended to the interned Muhammadans.

We are sure that if Mr. Montagu were to read the papers of those unfortunate interned Muhammadans together with those of Mrs. Besant, he would readily admit that the treatment meted out by the Madras Government is far more satisfactory. Perhaps Mr. Montagu is not aware that there are some unfortunate Muhammadans, situated like Mrs. Besant, whose case deserves looking into.

YOGAKSHEMAM, Trichur, Sep. 7th, 1917.

Mrs. Besant's release.

The *Yagakshemam*, of the 7th September, expresses joy at the reply of the Government of India to the Hon'ble Mr. Jinnah's interpellation regarding the release of Mrs. Besant, which, it thinks, will conciliate the people.

MANORAMA, Calicut, Sep. 7th, 1917.

Referring to the same subject, the *Manorama*, of the 7th September, says that the decision of the Government to release Mrs. Besant before the arrival of Mr. Montagu will have a tranquilising effect, and will remove the various obstacles which would otherwise be thrown in the way of his getting a clear and candid opinion of the different communities and representative bodies in India.

KERALA PATRIKA, Calicut, Sep. 8th, 1917.

Writing on the same subject, the *Kerala Patrika*, of the 8th September, points out that the reply of the Government of India to the question regarding the release of Mrs. Besant is in effect the same as the advice which the Governor of Madras gave her before her internment which has caused considerable unrest among a certain section of the people, and that, as such a state of affairs is not conducive to the welfare of the country, the Government should, even at the sacrifice of a little of their prestige, try to allay this excitement, and observes that, if Mrs. Besant be, as her followers contend, a friend of India at heart, she should agree to the terms proposed by the Government of India as a condition of her release.

QAUMI REPORT, Madras, Sep. 8th, 1917.

The announcement of release.

The *Qaumi Report*, of the 8th September, refers to the Viceroy's speech at the Legislative Council regarding the release of interned persons, and observes that India will gradually be given freedom and Indians will forthwith be given higher and more responsible appointments, and says:—Some envious people began to twit the Government with acting unwisely in having yielded to public agitation and directing the release of interned persons, and that it should certainly have done no such a thing. Both the *Statesman* and the *Englishman* have given expression to these traditionally hostile views and we know that some other papers of the baser sort are secretly gnashing their teeth at Lord Chelmsford's announcement.

The editor, commenting on the views of other papers, observes that those who criticise the Government action in such envious, mischievous and selfish terms, will, if they calmly and dispassionately consider, understand that their interference in the matter is quite gratuitous.

We consider Lord Chelmsford has acted with extreme foresight and forethought and we hope that His Excellency will show a little more leniency and fairmindedness in dealing with the question of the release of interned Muhammadans; for, the business of the community is suffering owing to the absence of certain sympathetic and energetic workers. These persons have not committed any illegal act nor was it possible for them to do so. Rebellion and discontent are strictly prohibited by Islam and if any one should break the law our community will never support him. We anxiously await the glad tidings of the early release of interned Muhammadans.

QAUMI REPORT, Madras, Sep. 5th, 1917.

Position unchanged.

127. The *Qaumi Report*, of the 5th September, writes:—The war telegrams sometimes contain the statement "position unchanged." Whatever idea this may convey to the military mind, it accurately describes the state of affairs with reference to our community.

The self-same position, we held in the Government service twenty-five years ago, we occupy today, that is to say, most of the chappraris are Muhammadans while the majority of officers are Hindus. Muhammadans are still candidates for appointments, while Hindus get preferment and enjoy pensions. Hindus come, and go, are appointed, and promoted.

We do not deny that perchance Muhammadans occasionally vegetate in the same department for ten or twenty years, and that the same avenues are open to them today, but those that have been closed are still closed to them by force of circumstances. Hindus have ancestral and hereditary grip of them, and frequently the Government itself confirms that grip. No Muhammadan dares to presume to occupy a position in an office or department which has once been held by our Hindu brethren.

The Small Cause Court, in the Judicial department, is a case in point. It consists of four places, and since its establishment in Madras by the late Queen Victoria, up to the time of her grandson, these have been exclusively occupied by Hindus, and if Muhammadans should, by the operation of some extraordinary law make an application to the learned Judges of the High Court, to deprive the Hindus of their possession, we are sure that the European and Muhammadan Judges will unanimously declare and decide that, as the Hindus had been in absolute and practical possession of these posts from time immemorial, the claim of Muhammadans is absolutely extraordinary and is, therefore, rejected. We are sure that even Justice Abdur Rahim, who is generally inclined to take the opposite view, would make no attempt to oppose it.

When formerly a seat fell vacant, we invited attention to the fact that the claims of the Muhammadans might be admitted, but the Government appointed a Hindu. Again when, by the retirement of Mr. Sambamurthi Ayyar, a third place became vacant, the Government sent for Mr. Kothandaramanjulu Nayudu from Coimbatore and gave him the post, and impressed on us that the right of the Hindus had been given to the Hindus, although it could not be said that the right had come to the rightful.

We do not wish to involve ourselves in a discussion as to why a Muhammadan has not been nominated for that post, or whether these four seats will always be occupied by Hindus. If this principle be considered a fairly sound one, why should not some other department be set apart for Muhammadans? Apparently there is no advantage in either monopoly or decentralisation

We are unable to give expression to our feelings of disappointment on the present occasion. Although this is a new defeat which our community has sustained, we are not concerned much about it. We advise our community not to worry about deprivation of rights and loss of national dignity. These punishments are from God. The community's first sin is want of trust in the Almighty.

QAUMI REPORT, Madras, Sep. 6th, 1917.

128. The *Qaumi Report*, of the 6th September, has a leader on the marginally-noted subject of which the following is an excerpt:—

Mussalmans and education.

It is an open secret that the progress made by the Mussalmans as compared with that of the Hindus is in the ratio of 1 to 11. If the Hindus are advancing the Mussalmans are receding.

In order to mend matters, first of all we require education, but religious education throws obstacles in the way of English education. It is true, the Government is not to blame in this respect, but it is surely responsible to this extent that it has not removed existing difficulties and complications, nor facilitated religious teaching.

The Hindus begin their English studies without learning about their religion, but this is not the case with Mussalmans and hence the Government should permit the teaching of Kôrân as the Bible is taught in schools, thus all difficulties may be removed.

With these remarks the editor thinks that it is high time for the Government to have regard to the importance of the Mussalmans and not to allow them to be absorbed by other great countries.

SAMPAD ABHYUDAYA, Mysore, Sep. 10th, 1917.

129. The *Sampad Abhyudaya*, of the 10th September, in a leading article giving a summary of His Excellency the Viceroy's recent speech in the Legislative Council, proceeds to observe:—

The Imperial Legislative Council.

We heartily rejoice to see that His Excellency made a speech so teeming with democratic principles and that steps are being taken to carry them into practice. His Excellency also stated that Mrs. Besant would be released, if she would confine herself to constitutional methods. High handedness is always reprehensible, whether it be found in the Government or in the people. Mrs. Besant and her party affirm that their methods have always been lawful, that Lord Pentland and others were autocratic, that this led to the passive resistance movement, that this latter led to an immediate announcement by Mr. Montagu that he would visit India personally, and also constrained the Imperial Government to advise the Government of Madras to keep to democratic methods. The Government of India, on the other hand, had to explain that Mrs. Besant and others overstepped the bounds of the constitution,

that this necessitated the restraint over them, but for which they would have gone to further enormities, and that they would be released if they would keep within the bounds of the law. The Government and the people have alike acted in an unrestrained fashion. The people seldom take the initiative in opposing the Government. It is only under unbearable irritation, if they are unable to obtain proper redress of their grievances, if they come to think that they would rather lay down their lives than bear those hardships that they seek to ward off autocratic methods by means of a counter-movement. If the Government are kind, the people are ready to show their gratitude. It is in order to strengthen the British rule that Mrs. Besant and others urged the adoption of democratic principles in the shape of Home Rule. Some short-sighted persons thinking that the grant of Home Rule would affect their power, raised an uproar. Numerous patriots of the type of Sir Subrahmanya Ayyar resented this. This led the Home Government and the Government of India to realise that it was necessary to render the administration more democratic. It is natural that those in high authority should sometimes allow themselves to be swayed by passion and prejudice, and it is also natural that the people should allow themselves to be equally irritated thereby. But time heals these sores and even leads to mutual cordiality. We are glad to see that the situation had led up to this welcome change. Our one word of advice to the Government as well as to the people in this connection is not to be precipitate, but to take time to calm their feelings before they rush to action.

III.—Legislation.

Swadesamitran, Madras, Sep. 3rd, 1917.

Rate-payers' Association, Royapetta.

130. The *Swadesamitran*, of the 3rd September, publishes in Tamil the proceedings of a meeting of this association held under the presidency of Rao Bahadur G. Narayanaswami Chettiyar, on the 2nd idem, to protest against the passing of the emergency law by the local Government to raise the property-tax, which appear in *New India* of the same date.

IV.—Native States.

Hindu Nesan, Madras, Sep. 10th, 1917.

The Pudukōttai Representative Assembly.

131. Referring to the report of the administration of Pudukōttai as laid before the 16th annual meeting of the Representative Assembly, the *Hindu Nesan*, of the 10th September, observes:—It is seen from this report that the prayer of the people that, on account of the failure of rains during the last season, they might be exempted from paying kist for fasli 1326 and that the same might be collected from them at a future favourable season, has not been granted by the Darbar. There is no Government in these days which admits the necessity of remitting or postponing the collection of land assessment, when the people pray therefor on account of the failure of rain or crops. With the Governments of today, the expenditure always exceeds the income. How can, then, any Government admit the necessity for a remission or postponement of the collection of taxes? They will only expect the ryots to pay down the kist at any cost. The opinion of Governments is always that, if the least concession is given to the ryots, they will claim for more. It is in pursuance of this opinion that the Pudukōttai Darbar, too, has now refused to grant the prayer of its subjects.

V.—Prospects of the Crops and the Condition of the People.

Vartakamitran, Tanjore, July 26th, 1917.

Sir Alexander Cardew's speech at the Coimbatore Agricultural College.

132. Adverting to the speech delivered by Sir Alexander Cardew on the occasion of the celebration of the Coimbatore Agricultural College Day, in which he is reported to have attributed the low yield, compared with western countries, from agriculture in India, to the ignorance, the superstition, the caste principles and the poverty of the Indian, the *Vartakamitran*, of the 26th July, remarks:—This is a very fine speech indeed, and a European could not have delivered a cleverer speech. These make the Indians themselves responsible for their poverty and attribute it to their caste principles. We cannot see how caste principles can operate against agricultural

improvement. It is no doubt true that, while the agricultural yield is 33 bushels per acre in England, it is only 12 bushels per acre in India. The reason for this disparity is the incapacity of the Indian ryot to cultivate the land with the aid of manures and this in turn is due not to his want of faith in manures but to his want of money to purchase them. The poverty of the ryot is due to the excessive land tax he is paying and to its gradual increase. Though the Government are making a good profit out of their irrigational projects the people have no rights whatever in this matter. What have the Government done till now to improve the condition of the ryots? They have organised an Agricultural Department. Has this department demonstrated till now to the people that it is possible to raise as much from land in India as it is in England, or has it pointed out the defects in the methods of cultivation followed by the Indians? They have established agricultural farms in different places. The officials in these farms have no idea whatever of the Indian system of agriculture and have only a theoretical knowledge of even the English system, and these go on complaining that the Indian system is faulty. Sir Alexander Cardew says that the system of dividing property in a family leads to an increase in the cost of cultivation. For agriculture which is conducted without the aid of machinery, the smaller the plot the better, and the larger the plot the greater will be the difficulty of irrigation and manuring. In Japan the plots are very small in extent, and yet agriculture is carried on to a large extent there. All these are vain excuses. The truth is that we hardly come across European officials taking a sincere interest in the improvement of India. If we complain of anything, they browbeat us by stale arguments such as that we spend away money in marriages, etc. As a matter of fact, the amount spent for marriages, funerals and such special ceremonies in India comes on the average only to Rs. 2 per year. This amount will not do for one day's wine and one week's cigars consumed by an ordinary European. What is the use of blabbing, without bestowing any attention on figures? Calculating the land assessment in Bombay, it works at 72 per cent in some places and 80 per cent in other places. How can Indian agriculture improve under these circumstances? It is terrible to think of the extent to which the Indian agriculturists are indebted. It amounts to nearly 500 crores of rupees. Will the Indian agriculturist pay interest for this huge debt, or will he pay the land tax, or will he apply manures for his land? What can he do? What is the reason for all this? Ponder over it yourself. With all these defects, is Sir Alexander Cardew justified in finding fault with the Indian ryot?

ERRATA.

Report No. 35.

Page 2260, line 3, *for* "Kotival" read "Kotwal".
" " " 26, *for* "do not so" read "do not do so".
" " " 31, *insert* a comma *after* "who".
" 2268 " 8, *for* "effct" *read* "effect".

Report No. 36.

Page 2305, paragraph 44, line 5 from the bottom, *insert* "of" *after* "face".
" 2308 " 56, outer margin, *insert* "Cocanada" *between* "Anasuya and the date below."

Issued, 18th September 1917.]

CONFIDENTIAL. No. 38 of 1917.

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 22nd September 1917.

C. I. D. 28 SEP 1917 MADRAS

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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believe the report that Mr. Mantagu's order of cancelment of the internment is that she should be released unconditionally. The Madras Government could not have acted in this important matter independently of the Government of India, and to our way of thinking Mr Montagu, as Secretary of State for India, would not issue an order, the execution of which would compromise the position of the Government of India and that of the Provincial Government to a lamentable extent."

NEW INDIA, Madras, Sep. 17th, 1917.

Writing under the heading, "How long are the innocent to suffer", *New India*, of the 17th September, observes:—"On 5th September 1917, His Excellency the Viceroy spoke from his place in the Imperial Legislative Council of the release of Mrs. Annie Besant and her two colleagues in particular and of the other interned in general. True, the spokesman of the Government of India in making the announcement spoke of a certain condition to their release, viz., that the Government of India should be satisfied that the interned patriots would not hereafter indulge in unconstitutional and violent agitation during the period of the war. But we took it that it was merely the official way of undoing an inexcusable wrong and that the condition was a formal insertion made in the interests of the prestige of the Government. . . We thought that the Government of India would at once have communicated their decision to Mrs. Besant and received from the interned, perhaps, some such answer as follows: 'It is foreign to our nature to take part in unconstitutional and violent agitation. We have never done so in the past and do not propose to do so hereafter.' It was generally expected that the Government, conscious as they are of their strength and power, would have been pleased to take this declaration as a sufficient fulfilment of the condition imposed by them and ordered the immediate restoration to liberty of the interned martyrs. . . If the Government of India meant anything more than what we have tried to describe above by their condition, we must say that their promise of realese was a mere sham. To subject loyal and law-abiding patriots to unjustifiable internments and to expect to get from them a confession of having done or said something which they have never done and which as honest persons they can never say they did are surely ways of procedure in keeping with mediæval methods, but are quite out of date today when so much is talked about freedom and justice and by none more loudly than by our Rulers. . . The Government seem to have no idea how strong the feeling of the country is about these internments and every day's delay is like adding fuel to the fire. It is not statecraft to drive the people to despair by continued disregard of their united prayers for the release of the interned. . . The Government should remember that while, perhaps, to them time is not of much consequence and they are considering how and when their orders of release should be given effect to, the internment is literally killing our noble leader, Mrs. Besant, and that the people are in no mood to bear her agony with equanimity."

HINDU, Madras, Sep. 18th, 1917.

The *Hindu*, of the 18th September, remarks:—"The order of release from internment reached Mrs. Besant and her companions at 11 o'clock last night and there will be a thrilling sense of relief and joy among the Indian public throughout the country at the receipt of this news. . . The result has showed the signal triumph of popular agitation ~~in a just~~ cause. The menacing howls of a local Anglo-Indian paper have wasted themselves in the air. We shall now await the outcome of the threat of revolt and resignation of the high official dignitaries in Madras, which the *Madras Mail* had the audacity to flaunt before the public—those momentous events to form the percursor of the ejection from office of Mr. Montagu, the Secretary of State. . . Mr. Montagu and Lord Chelmsford have laid the Indian public under a deep debt of obligation for their brushing aside the empty threats of the Anglo-Indian reactionaries, and for doing justice as demanded by the united voice of the people of India. We welcome back Mrs. Besant and her co-workers to the ranks of active public workers from the scene of their unjust internments. We have no doubt Madras will give Mrs. Besant an ovation and public demonstration of rejoicing of such a description as cannot be restrained by the petulant interference of little men dressed in brief authority."

In a leader under the heading "The end of the internments," *New India*, of the 18th September, says:—"In the history of modern India the seventeenth of September 1917 will ever be reckoned as red-letter day not because three individuals however close to the heart of a grateful people, however eminent in their service to the motherland, have been allowed to breathe again the free air of liberty of which they should not have been deprived; but because the order which unconditionally cancels the internments symbolises the ultimate triumph of shining spirituality, manifested in the towering sacrifice and the stupendous services of Mrs. Besant in the cause of suffering humanity which have won for her a unique position and rank among the illustrious benefactors of the world, and because it also symbolises the triumph of the real British instincts. . . We rejoice because of the supreme satisfaction felt by every Home Ruler that his faith in the British conscience and the Britain's love of liberty and in the sufficiency of constitutional agitation to rouse these is vindicated in such a striking fashion." NEW INDIA Madras, Sep. 18th, 19[17]

New India, of the 19th September, has the following:—"Neither the Press communiqué nor the order relating to the release of Mrs. Besant can be deemed to have placed the Madras Government in any favourable light before the public in respect of what is universally acclaimed as an act of justice. . . The Government of India, it will be recollected, undertook to release Mrs. Besant and others, if they were satisfied that they would not take part in any violent or unconstitutional agitation during the war. The order of release being unconditional, we are entitled to assume that the Government of India have satisfied themselves not only that they will not in the future, but also that they have not in the past, taken part in any violent or unconstitutional agitation. It is only on this view that that statement in the communiqué is explicable, which states that 'the Government of India are satisfied that the restrictions imposed may now be removed'. That the Government of India should have, from the outset, taken upon themselves the task of satisfying themselves on whatever points they desired to have satisfaction, was in itself clear notice to the Madras Government that they felt that an independent dicision by themselves as to the need of the continuance of the internment orders was necessary. . . The additional statement in the communiqué, therefore, that they have acted 'in deference to the strong recommendation of the Government of India', adds but little strength to the legal position and introduces no grace into their 'deference' where none really existed, or was claimed before. If the Madras Government was prepared loyally to carry out the desires or recommendations of the Government of India, it should have accepted them and adopted them as its own and acted upon them, as is usually done. If it wanted, on the other hand, to throw the responsibility on the Government of India, it should have done so straight away as it has done in the first part and disclaimed any credit for showing any 'deference to the recommendations' which it has not really shown. . . Anyhow, we much wish that the exhibition of a protest where none is openly made, had been avoided by a Governor in Council who continue to make themselves responsible for the carrying out of the order protested against orders which have reversed arbitrary executive action on a matter of policy so vital to the liberties and good government of the people." NEW INDIA, Madras, Sep. 19th, 191[7]

In an article under the heading "a Dummy Government," *Justice*, of the 20th September, writes as follows:—"Our contemporary the *Madras Times* in its leading article on Wednesday morning said that 'the Government of India are responsible for the administration and the good order of the country'. That appears to be so, and the Madras Government seem to have ceased to exist or exist only as a mere dummy. We were under the impression that provincial Governments were the responsible authorities for maintaining law and order within their jurisdiction. But that theory has vanished. In the exercise by the Government of India of what the Decentralisation Commission calls the 'constant and general supervision' over the provincial Governments the responsibility of the provincial Governments has dwindled down to nothing till the Government of India stand forth as the authority responsible in name and in fact for the maintenance of law and order all over India. The question now arises as to what is the use of a provincial Government. . . In the present case (i.e., Mrs. Besant's JUSTICE, Madras, Sep. 20th, 1917.

release from internment) there has been no evidence of a tendency for non-interference with the details of Indian administration on the part of the Secretary of State for India, and instead of making a beginning in the direction of provincial autonomy a very good demonstration has been given of provincial extinction. Within the last few weeks we have had installed a Government by cablegrams. . . We do not think the authorities who have overruled the Madras Government in the present instance are likely to consent either to provincial autonomy or to the reduction of the powers of the Secretary of State for India. That is our view. And without provincial autonomy it will be extremely difficult to devise any satisfactory scheme of self-government for India. It may be said that the present action of the higher authorities was only intended to prepare a placid political atmosphere for Mr. Montagu. If that is really the case we should have thought that there would have been a general amnesty to all persons interned under the Defence of India Act, at least that is what one would expect from the Irish parallel of the release of the Sinn Feiners which our Home Rule friends are never tired of quoting. . . The patriotic outburst of Indian Home Rulers seems to have been spent in getting the release of an Irish lady. There is nothing left to be used in the interests of hundreds of their own countrymen"

HINDU, Madras, Sep. 17th, 1917.

Sir Michael O'Dwyer's speech.

4. In a leader under the heading "A Hymn of Hate," the *Hindu*, of the 17th September, writes:—"It is difficult to speak in measured terms of Sir Michael O'Dwyer's extraordinary outburst in the Imperial Council. The author of the 'Hymn of Hate' could hardly have concentrated more venom into his diatribes than has Sir Michael in a speech which will probably pass down into history as the last despairing shriek of a school of bureaucrat which, in the evolution of Indian political life is rapidly passing away. It is the voice of the 'heaven born,' the kind of tin god who bases his conceptions of his office on the Providence in rough holland and a solah topee that Kipling loved to portray. To such a man criticism is disloyalty and it is not surprising that Sir M. O'Dwyer, perhaps, the most typical exponent of this school, should have let himself go in as bewildering a mixture of half-truths, untruths, false comparisons and savage sneers as ever we remember to have come across, familiar as we necessarily are with the daily efforts in this direction of Anglo-Indian journals. . . It is hardly possible to treat the Lieutenant-Governor's ferocious sneers as serious arguments but in so far as that is possible we shall try to reply to them. . . A bureaucrat quoting Mill is as rare a phenomenon as a certain other person quoting scripture, but expediency often dictates disagreeable tasks. . . It is hardly possible for us to go point by point into his speech, but such a proceeding is entirely unnecessary for the violence of the language is sufficient to rob his arguments of any effect that they might otherwise have had. Such phrases as 'the sinister attitude of those who would take advantage of the embarrassments of the empire in her hour of need': sneers like those in the passage 'There was no hesitation or sitting on the fence, no mawkish sympathy with red-handed crime, no insincere apologies for so-called misguided youths persuing noble ideals, no subtle distinctions between evolutionary and revolutionary patriotism;' his attempt to indentify Home Rule and anarchism on the ground of community of ideals; these constitute only a few samples from a speech from which the tub thumper will cull choice morsels for use for many a long day. Sir Michael's last effort is beneath of contempt as a piece of reasoning. As an effort at vituperation it can claim to rank beside that other 'Hymn of Hate', which is supposed to express the feelings of Germany for Britain."

NEW INDIA, Madras, Sep. 17th, 1917.

Writing on this subject, *New India*, of the 17th September, says:—"Evidently Indian Members of the Supreme Legislative Council did not relish Sir Michael's manuscript eloquence. Nevertheless a second thought will convince them that they ought to be grateful to him, firstly, for relieving the monotony of the proceedings by his reckless frankness, and, secondly, by furnishing them an excellent proof of the demoralising effect of the Indian system of Government on British character. . . In our opinion, the chief merit of the speech is the perfection with which it mirrors forth in its nakedness the average type of the bureaucratic soul. Whatever may be said against it, there is no doubt of the

blunt frankness of bureaucratic purpose. When we say this, we have said all that could be said in its favour. Its spirit is mediæval and thoroughly un-English and is an anachronism so extraordinary at a time when all the four corners of the world are ringing with the cry of freedom. Its mental outlook is that of the proverbial frog in the well and its logic smells of Mother Earth—It is rustic and primeval. . . As to the inappropriateness of the present juncture, when almost all the countries engaged in the war are busy revising their constitutions, the man who tells us that we should allow this great opportunity to slip by, cannot be honest He must be asked to speed to his superannuation promptly and peremptorily."

WEDNESDAY REVIEW, Trichinopoly, Sep. 19th, 1917.

The *Wednesday Review*, for the week ending 19th September writes:—"Perhaps the most sensational event of the week has been Sir Michael O'Dwyer's speech in the Imperial Legislative Council. His Honour has made up for his four years' silence as a legislator by a single speech which has evoked an outburst of criticism to which he might not have been subjected if he was an habitual speaker. . . To keep such sturdy silence in the midst of so much talk is indeed a feat of no mean merit and only under a strong sense of duty Sir Michael must have broken his habitual silence and made a speech. We cannot help saying, however, that the intensity of his local patriotism has led him into being unfair to the other Provinces. . . Sir Michael has evidently been misled into taking a slightly prejudiced view of other provinces by the noise raised by a handful of agitators followed perhaps by a mob which counts for nothing in the public life of the country. The noisy agitator is abroad and has not spared the Punjab from his attentions. But nowhere has he been able to capture the better mind of India and have him taken seriously. It is true that the Home Rule movement looks as if it had a large following. But a close analysis of the affair would show that it is being engineered by a small clique for various reasons, personal and otherwise. The Punjab is not alone in repudiating the claims of Mrs. Besant to guide Indian public life. Bengal has proved that it can do without her. Bombay and the United Provinces have in their attitude to passive resistance proved how slight is Mrs. Besant's hold on them. Madras, it is true, appears to be more largely influenced by her than any other province; and that is easily explained. . . If Mrs. Besant's following is closely analysed, it will be found that only a negligible part of it is for Home Rule and that mostly composed of students. So that Sir Michael need not claim for the Punjab any exclusive credit for political soundness. . . Sir Michael said that self-government was put forward as a panacea for all the evils of India but he was sceptical about it. A very large number of us share his scepticism. Except a few perfervid orators on the platform and an equally small number of enthusiasts in the press, nobody said self-government was a panacea for all evils. . . The shibboleth that is in such vogue that no Government can be a substitute for self-government is only beloved of the agitator. The average citizen who is enjoying the blessings of a settled rule like the British is content with good government and has no ambition to live under an indifferent rule albeit it is styled self-government. That is the central fact of the Indian situation and it cannot be hidden under any quantity of frothy orations."

VERNACULAR PAPERS.

I.—Foreign Politics.

Liva-ul-Islam, Madras, Sep. 13th, 1917.

Encashment of currency notes in Singapore.

5. The *Liva-ul-Islam*, of the 13th September, has the following short note on this subject:—It appears that the encashment of currency notes has been suspended for three months in Singapore.

Andhrapatrika, Madras, Sep. 13th, 1917.

The Russian situation.

6. The *Andhrapatrika*, of the 13th September, says:—While the news that the Russians have opposed the German offensive and have successfully arrested the German advance have filled us with great hopes, the frightful news of internal dissensions gives room for agitation. It is regrettable that difference of opinion prevails between Commander Korniloff and Kerensky, which may lead to a civil war. Korniloff is trying to assume the reins of the Government. He is marching his army on Petrograd. . . We think that the internal dissensions will soon disappear. The incapability of Russia cannot change the issue of the war. The issue will be settled in the western theatre. In that theatre the English, the French and the American armies will meet with success.

Desamata, Rajahmundry, Sep. 12th, 1917.

Russia.

7. The *Desamata*, of the 12th September, says:—Internal dissensions having passed all bounds on account of German intrigues, Russia has suffered much and is a source of disappointment to the Allies. As at this juncture, America has come to the help of the Allies there is no need to fear even if Russia's help is not secured.

Ravi, Cocanada, Sep. 13th, 1917.

The Servians.

8. The *Ravi*, of the 13th September, says:—The Servian Press Association has represented to the Allies that all the crops in Servia have been taken away by the enemy, that bread is available at only one loaf a week, that thousands of children are dying for want of milk, that the 80,000 Servians detained in Austria-Hungary have died, and that therefore help is urgently needed.

Kistnapatrika, Masulipatam, Sep. 15th, 1917.

The war.

9. The *Kistnapatrika*, of the 15th September, in its leader, writes:—Russia is now immersed in an ocean of sorrow. The Germans have crossed the Dwina and taken Riga and thence they are trying to march to Petrograd along three routes. Petrograd is the capital of Russia. The inhabitants are panic stricken and are leaving it in crowds to other parts of the country. In this city there are a large number of Manmalists who are friends of Germany and traitors to Russia. They are trying to turn the Russian armies to their side and are encouraging anarchy. There are no foodstuffs in the city. Famine is raging. The ryots are revolting against the landlords and are dividing the land amongst themselves. There is to be seen no law and order. Under such circumstances the Russian Government has transferred its seat to Nizimi-Novgarod, an ancient town near Moscow. The banks have also been removed thither and the people are every day leaving their homes and are proceeding to other places.

It is not known whether the enemy really intends to march on Petrograd or not. As the Germans possessed a greater number of guns than the Russians they were able to cross the Dwina. But in their future progress they will have to meet with many obstacles in their way. There is no good road to Petrograd. There are many rivers, lakes and hills and the winter is approaching. . . Even if the enemy reaches Petrograd what is it that they can gain? Though the Russians are in such a critical plight, they are not willing to enter into a separate peace with the enemy. When the new Government in Russia is not yet properly established, it is certain that the conduct of the affairs of war is a difficult matter. Dissensions within and war without would incapacitate any statesman. All this is true. But if Russia enters now into a separate peace, it will bring upon itself perpetual danger. The Germans will have become its masters and there will be

no limit for German tyranny. . . Germany already wields much influence in Russia. . . It was the great endeavour of Germany to convert Russians into Germans. The great statesmen of Russia therefore declare that no separate peace should be entered into by Russia. . . It was the ambition of Germany to become the mistress of the whole of Europe, which was the cause of war. Though, therefore, Russia is not moved by any desire to acquire new territory or any such ambition, unless and until the avarice of Germany is frustrated, Russia cannot retire from the battlefield. Even if Germany takes advantage of the disturbed condion of Russian armies and marches against Petrograd, it may be stated with certainty that Mr. Kerensky, the Russian statesman, who is administering the affairs of Russia, will never agree to a separate peace with Germany. But the internal dissensions, however, gave a great advantage to Germany. The German machinations, it may be supposed, were to some extent at least the cause of these dissensions. It is very regrettable that such great Russian General as Kornilof should revolt against the Government of Mr. Kerensky. . . But the Cossacks, the heroes of the Russian army, are trying to effect a compromise between the Russian General and the Prime Minister. . . A compromise may most probably be brought about. Otherwise, it is feared that Russia will be involved in a series of dangers and prove an eternal menace to the liberty of humanity.

We learn from a telegram that though the Government dismissed General Kornilof from service, he is marching against Petrograd with a portion of the army. . . All armies except those in the south are under the control of the Government. The several societies in Russia passed resolutions condemning Kornilof. We hear that the Government of Kerensky is gaining strength. The traitors who revolted against the Government are being imprisoned one after another. The newspapers publishing the declarations of the traitors are being stopped. And Kerensky proclaimed in every town that the revolt would be put down by drastic laws.

The Ministers in France have resigned their offices and the new Ministry has not yet been formed.

Mr. Lloyd George and Russia.

JARIDAH-I-ROZGAR, Madras, Sep. 14th, 1917.

10. The *Jaridah-i-Rozgar*, of the 14th September, referring to Mr. Lloyd George's speech on the present situation in Russia and France, writes:—Obviously Russia is not a little kingdom to be easily converted into a German colony or her territories captured one after the other. It should be borne in mind that the capture of a couple of cities in the largest country in Europe, or the abandonment by the Russian army of some of its positions, does not mean a decline in military strength. Russia is a powerful State and is able to recover her lost territories, if not today, then tomorrow.

II.—HOME ADMINISTRATION.

(*b*) *Courts.*

The Madras High Court.

VIVEKA BODHINI, Madras, July 1917.

11. While welcoming the news of the increase of the number of permanent Judges in this court to ten, as being conducive to the speedy disposal of cases here, the *Viveka Bodhini*, for July, refers to the reduction of the seats available for vakils on the Madras Bench, if the number of permanent Judges is to be ten, on account of the operation of the statutory restriction that not less than a third should be Barristers and not less than a third civilians, and suggests the desirability of avoiding this evil result by either fixing the number of permanent Judges as nine or altering the law in such a manner as to secure three seats for vakils.

The District Judge of South Malabar and exemption from personal attendance in Civil Courts.

YOGAKSHEMAM, Trichur, Sep. 14th, 1917.

12. The *Yogakshemam*, of the 14th September, points out that the District Judge of South Malabar is against the Government's policy of exempting certain persons from personal attendance in Civil Courts, and that, in the opinion of the Judge, those, who are so exempted and who, therefore, refuse to attend the Courts, would be guilty of contempt of Court, and says:—In our opinion the Judges have only to administer justice in accordance with law, and that it is not their duty to make laws. Besides, we do not believe that the Judges who sit under a *punkah*, can

appreciate the difficulties, which the parties or witnesses undergo in the British Courts (in India). As on account of frequent adjournments, it takes the life-time of a person to get justice done, the credit which the Court may get by causing unnecessary inconvenience to those that are not parties in a suit, is not in our opinion a desirable one.

(d) *Education.*

DRAVIDAN, Madras, Sep. 12th, 1917.

Students and politics

13. The *Dravidan*, of the 12th September, writes as follows on this subject:—The students of Trichinopoly, Kumbakōnam, Guntūr and Coimbatore have grown so bold as to defy the order of the Government. Deobhanker and Shivakama Ammal have become famous in Trichinopoly. The heroes of Bombay have come out prominently even in Guntūr, and the editor of the *Young India* is conspicuous in Coimbatore. At a meeting of the Literary Society attached to the Kumbakōnam College, students propose to discuss on the present necessity for Home Rule for India and the possibility of its acquisition. In the History Association attached to the same college, the editor of *New India* is going to deliver a lecture on the poverty of India. Much harm will be caused if the Government should quietly witness these things. Are the college authorities sleeping? What is the Director of Public Instruction, Madras, doing?

SWADESAMITRAN, Madras, Sep. 13th, 1917.

The *Swadesamitran*, of the 13th September, publishes from the pen of a correspondent an abstract of the proceedings of a meeting held by 200 students of the Rajahmundry College, under the presidency of Mr. Sri Ram, who is said to have spoken on the position of students and their right to maintain their freedom. A resolution is reported to have been unanimously passed at the meeting protesting against G.O. No. 559, which prohibits students from taking part in politics.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Students and politics.

The *Swadesamitran*, of the 17th September, publishes the proceedings of a public meeting held at Kumbakōnam on the 13th idem, under the presidency of Rao Bahadur N. Krishnaswami Ayyangar to protest against the calumnious reports spread against the students of the local Government College by the *Madras Mail* that speeches on such subjects as *swaraj* and "Poverty of India" are delivered in the Students' Association attached to that college. The president and several others who addressed the meeting are reported to have said that the observations of the *Mail* in its issue of the 10th idem on the conduct of the students of this college are contrary to facts and that the Government and the Educational Department should not take notice of the babblings of that paper.

DESABHIMANI, Guntur, Sep. 9th, 1917.

The students and politics.

Desabhimani, of the 9th September, says:—The readers themselves have to see whether the Government order regarding students and politics is for the good or evil of the students. It is not proper on the part of the Government to interfere unnecessarily in such matters, instead of resting satisfied with the spread of education. The duty of setting right the conduct of students should rest with the heads of the respective schools. Unnecessary interference on the part of the Government and the readiness with which the school authorities submit to their orders, appear to have driven the students to seek the means of their own salvation. The students in Trichinopoly and Guntūr have set an example. If this should spread, nobody could stop the current. The Government will do well to cancel their order at least now. It is not our intention that the students should be allowed to take an active part in political meetings. Our idea is that if they attend meetings and comprehend the things discussed therein, such education will be useful to them when they leave the school and begin to serve the country. . . If the Indians had self-government, such orders would never have been passed.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

Students and politics.

A correspondent to the *Andhrapatrika*, of the 12th September, reports the proceedings of a meeting of students held at Masulipatam, in which it was resolved to submit a memorial to Government requesting them to rescind the order prohibiting students from attending political meetings. He asks the students in other towns to convene similar meetings and submit similar memorials to Government.

The *Manorama*, of the 14th September, refers to the determination of about 200 students in Trichinopoly to attend political meetings, and to the possibility of those in Coimbatore, Guntūr and Rajahmundry following their example, and hopes that the order on the subject will be so modified as to make it unexceptionable to them.

Students and politics.

MANORAMA, Calicut, Sep. 14th, 1917.

While expressing regret at the decision of the students of the eastern districts to protest against the Government order on the subject of the "students and politics", which none who has their welfare at heart would regard as out of place, the *Kerala Patrika*, of the 15th September, points out that, while grown-up and educated students may be in a position to think of the consequences of their acts, younger ones are likely to do mischief in the name of liberty, and observes that, if it be held that the students should quietly accept the present system of education, then they cannot be said to be wrong in holding meetings and protesting against the order in question, and that what the Government should do is to make the necessary changes in the system.

KERALA PATRIKA, Calicut, Sep 15th, 1917.

A student correspondent to the *Andhrapatrika*, of the 19th September, says:— It is satisfactory that although the leaders are silent, the students are working for the repeal of the Government Order regarding students and politics. The Guntūr students and some people of Masulipatam and other places have held meetings and sent memorials. On this account 120 students in Guntūr have been turned away from the school for a week. This has been a source of irritation to the students. We hope the rest of the students also will follow their example. It rests upon students to get this unreasonable order rescinded. . . Therefore, O brother students! Muster courage, and think of your future duty without being afraid of the small threats and punishments of principals.

Students and politics.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

A correspondent of the *Dravidan*, of the 13th September, referring to the conduct of the students of Trichinopoly, who are reported to be evincing great interest in Home Rule processions, and to the steps taken by the Principal of St. Joseph's College, when he found that the students of that college were committing a breach of G.O. No. 559, trusts that proper measures will be adopted by the authorities in cases of disobedience on the part of the students to the Government order referred to above.

Students and politics.

DRAVIDAN, Madras, Sep. 13th, 1917.

The *Dravidan*, of the 14th September, reports that a meeting was held at Trichinopoly on the 11th idem, under the auspices of the Coimbatore Students' Association, when the Hon'ble Mr. B. V. Narasimha Ayyar is stated to have addressed the students on Home Rule.

DRAVIDAN, Madras, Sep. 14th, 1917.

14. In the course of a long article contributed by a correspondent to the *Dravidan* of the 14th September, describing the present low condition of Sengunthars, a weaving community in South India, and attributing this to want of education and to certain social restrictions imposed on them by the headman of the community, makes the following observations:—Even in these days of the benign English Government, the headmen of certain communities are imposing undue restrictions upon the members thereof, which cause several kinds of hardships to the poor people and affect their freedom. The Government would do well to interfere in such cases and enact some law which would put an end to these hardships. It is hoped that the benign Government would soon better the condition of these Sengunthars by introducing compulsory primary education and giving them instruction in industries, and by granting scholarships to enable the members of this community to secure higher education.

Education of Sengunthars.

DRAVIDAN, Madras, Sep. 14th, 1917.

15. The *Viveka Chintamani* for August publishes the following extract on this subject from a speech delivered by Mr. V. Srinivasa Achariyar, Chairman, Municipal Council, Madura, on the 27th July 1917:—"In the great agitation now made throughout the country for universal education, we are apt to overlook the vital issues regarding the nature and the amount of learning which is to be regarded as the minimum qualification for a claim to education. The three R's,

The educational salvation of the country.

VIVEKA CHINTAMANI, Madras, August, 1917.

reading, writing and arithmetic, are generally regarded as the ideal of popular education. But this ideal is miserably low. Of what use is education if owing to neglect of ordinary sanitary precautions a man is afflicted by pestilential diseases which are sources of danger to himself and his neighbours. Again, if a man is untruthful, does not discharge his obligations to the society, wants improperly to benefit himself at the expense of others, the education has served no purpose. There is no charm in statistics. The number of schools in the country may be increased, the expenditure on education may be enhanced, and the rise in number of students attending schools in the country may be very satisfactory. But these figures, however dazzling in themselves, have no real significance if the education imparted is not such as to improve the physical and the mental happiness of the students and to elevate the general condition of the society."

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

G.O. No. 559.

16. The *Andhrapatrika*, of the 15th September, has the following note:—The students of Madras are contemplating to send a memorial to His Excellency the Governor requesting him to cancel G.O. No. 559. The conference of students has at present stopped.

(e) *Local and Municipal.*

DESABHIMANI, Cuddalore, Sep. 15th, 1917.

Non-official presidents for district boards.

17. The *Desabhimani*, of the 15th September, has the following leaderette on this subject in its English columns:—"We are glad that the Madras Government have at last taken the bold step of nominating non-official president to district board as an experimental measure in a few selected districts, viz., Vizagapatam, Gōdāvari, South Arcot and Trichinopoly. We are really proud that among the districts selected by Government for making this experiment, our district has earned the distinction and privilege of being one. This evidently signifies at once the importance which the Government attach to this district from the administrative standpoint and the fitness of our district people for getting increased privileges and responsibilities in the administration of their own affairs. The presidentship of a district board is one of the most onerous and responsible offices that a non-official can hold, and we venture to say that the regimè of Diwan Bahadur Mr. A. Subbaroyulu Reddiyar as the President of the South Arcot District Board will so run as to not only justify the regard and esteem which the Government have for this district but also the high expectations which the people of South Arcot would entertain at his nomination to the presidentship of South Arcot District Board. It must be conceded on all hands that Mr. Reddiyar's tenure of office as the non-official president of the Cuddalore Taluk Board was one of continued success. But we would like to point out in this connection that the presidentship of the taluk board is not the same as that of the district board. On the other hand, there is much distinction between the two, not only in point of their jurisdiction but also in the nature and degree of their administrative responsibilities, which, we trust, a non-official president shall realise. In the old condition of things, the District Collector who was, at the same time, the president of the district board was almost solely responsible for the framing of the policies of the local boards' administration in the district and by virtue of his position and experience served as a wholesome guide to non-official presidents who newly entered into their office. Under the present instalment of this trial reform, the old order has essentially changed and a new condition of things has come in. We, therefore, look forward with eager expectations to the beneficial results accruing from this increased privilege which the Madras Government have been pleased to grant to the people as an experimental step."

The same paper publishes a note in Tamil on this subject expressing the hope that these non-official presidents would discharge the duties of their office satisfactorily and avail themselves of the opportunity to prove that they are themselves capable of managing their own affairs.

KERALA PATRIKA, Calicut, Sep. 15th, 1917.

Non-official presidents of district boards.

Referring to the appointment of non-officials as presidents of the Gōdāvari, South Arcot, Trichinopoly and Vizagapatam district boards, the *Kerala Patrika*, of the 15th September, fails to understand why the Malabar District Board was not included in the list, though more qualified persons are to be found in Malabar which is in no way behind the other districts.

18. The *Swadesamitran*, of the 19th September, refers to a resolution brought by a member of the Tanjore District Board, that the Board should be given the right to elect its Vice-President, which has been approved by a majority of the board and submitted to the Government, and observes that though the Government have the power to accept or reject it, they will do well to approve of the resolution, considering its nature and the wish of majority of the members of the board.

Vice-Presidentship of the Tanjore District Board.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

19. The *Andhrapatrika*, of the 14th September, says:—The Bezwada Municipal Council is notorious for quarrels between its members and the Municipal Chairman. In 1916–17 a sum of Rs. 3,208-5-0 remained uncollected, of which a portion was due from the Railway authorities and the Revenue Divisional officer. It is not encouraging to the common people that responsible people do not discharge their duties. . . The Sub-Collector, the Collector and the Government have blamed the municipal members for the misunderstanding between themselves and the chairman. They have not shown proper grounds for it. There is no ground for throwing the whole blame upon one side. The chairman should be elected so that such misunderstandings may be obviated. An elected chairman cannot but co-operate with the representatives of the people. The Municipal Councillors request that the chairman may be elected. We pray that the Government will grant this request.

The Bezwada Municipal Council.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

20. Writing under this heading, the *Andhrapatrika*, of the 15th September, says:—The Government have written that the Cuddapah Municipal Council itself should attend to the drainage of the municipality. We cannot agree with them. It is regrettable that the Government avoid their responsibility in regard to the drainage channels.

The Cuddapah Municipality.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

21. The *Desamata*, of the 12th September, regrets that while the Municipality of Rajahmundry is already unhealthy and insanitary, the municipality is going to sanction the establishment of rice mills in the heart of the town, paying no heed to the protests of the Khaji, the Doctor, and the Principal, of the Mosque, the hospital, and the Training College respectively, which will all be disturbed by the noise of the mills. We pray that the Government will not follow the opinion of the Municipal Council, but will act according to the opinion of the Khaji and the officers referred to above.

The Rajahmundry Municipality.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

The *Andhrapatrika*, of the 19th September, says:—It appears that the Municipality of Rajahmundry is thinking of extending the vegetable market that is now in the heart of the town. As the municipality could not do so without help from the Government, it is the duty of the Government to render it pecuniary help, for a convenient market is a desideratum at Rajahmundry. . . We hope the municipality will themselves set right the other defects of the town.

The Rajahmundry Municipality.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

22. The *Andhrapatrika*, of the 18th September, says:—It appears from the report of the Nellore Municipal Council that taxes were collected from the people by force to some extent. We hope that the municipality will not resort to coercive measures in the collection of taxes at least hereafter to any large extent. . . The municipality has not expended the grant separately given to it by the Government largely on works tending to the welfare of the people. The chairman has tried to justify this, but we are not satisfied with his explanation. We hope that in the future at least the municipality will spend the grant of the Government for the good of the people and not disappoint them. For providing the people with a good supply of drinking water, the municipality require large funds. It is impossible for the municipality to provide it without pecuniary help from the Government.

The Nellore Municipal Council.

ANDHRAPATRIKA, Madras, Sep. 18th, 1917.

(f) Land Revenue and Settlement.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Land Revenue and Settlement.

23. The *Swadesamitran*, of the 17th September, publishes a further portion of the series of articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil, and referred to in paragraph 31 of Report No. 37 of 1917.

(j) Salt and Abkāri.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

The Salt and Abkari Department and supplies.

24. Under this heading the *Andhrapatrika*, of the 13th September, says:—Before the Assistant Deputy Commissioner goes out on tour, he sends notice to the Circle Inspector to keep everything ready. He requires that such and such things to be kept ready on such and such a day. The Inspectors in their turn send for the Sub-Inspectors and ask them to keep all things ready awaiting the arrival of the Assistant or Deputy Commissioner. The difficulties of the Sub-Inspectors from that moment are beyond description. They have to keep ready eggs, sodawater, milk and fruits. They have to supply peons for the Assistant or Deputy Commissioner's tappal . . . If any one thing is not supplied because it is not available, the officer waxes wroth, and an order transferring the Sub-Inspector in default is issued immediately or some time afterwards. But the reason of the transfer will never be revealed. The Inspectors have to provide the officer with the services of a washerman, a barber and a cobbler. He has to supply him with fodder for his horse. Are these the things that a Sub-Inspector should attend to when his range is inspected? There is an order of the Separate Revenue Department directing that the Inspecting officers should get their supplies through the village officers. The Inspecting officers violate this order, and annoy their subordinates for the supplies.

(k) General.

TRAVANCORE ABHIMANI, Nagercoil, May 11th, 1917.

India and Home Rule.

25. Referring to the special session of the Madras Provincial Conference recently held and the speech of Mr. V. P. Madhava Rao delivered therein justifying the immediate demand for Home Rule to India, the *Travancore Abhimani*, of the 11th May, expresses its surprise at Mr. V. P. Madhava Rao, who, as the Diwan of three self-governing States, should have noted how the grievances of the people were never redressed in these States, pleading for Home Rule and dwelling upon the hardships still suffered by the depressed classes, says that it will be a gross injustice to these classes if Home Rule is granted to this country and thereby entrust the well-being of the poorer classes in the hands of a handful of people.

DRAVIDABHIMANI, Salem, Sep. 14th, 1917.

India and Home Rule.

Anent the cry of Home Rule in the air now, the *Dravidabhimani*, of the 14th September, expresses its surprise at even some non-Brahmans indulging in this cry along with their Brahman brethren, when the people here are not able to control their own homes and have to learn the principles of self-government only hereafter, and is of opinion that Home Rule should not be granted to this country until and unless each community here confines itself to the duties ordained for it and all classes become united, without each reviling the other.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

Home Rule.

After stating that Mr. Sriram delivered a speech on the 12th September on behalf of the Rajahmundry Home Rule League on "Home Rule and the present situation", a correspondent to the *Andhrapatrika*, of the 15th September, gives the following:—Home Rule should be had at least for maintaining self-respect. Without Home Rule, self-respect cannot be maintained. . . In South Africa and in Canada our self-respect has been violated. When 1,500 years ago, the other countries were uninhabited, and the Romans were savages, India was enjoying self-government and prosperity. How can it stand to reason to say that such a country is now unfit for Home Rule. Although the British have been ruling this country for a hundred and fifty years, it has not made that progress in education which Japan has made in forty years. All the industries have declined. This shows

that the present system of administration should undergo a change. Some say that the educated are treading the masses under foot. Who was it that introduced the Educational Bill? and who rejected it? Endeavours are being made to see that the lawful wishes of the Indians are not granted. They (the Government) are not responsible to anybody, but act as they please. Mr. Montagu also expressed the same idea in the Mesopotamia debate. The attention of the Government of India has been fixed upon suppressing the agitation for Home Rule. We must all accept the resolutions of the Congress and the Moslem League and say that we do not want anything short of what they wanted. If we submit to smaller boons, we will be playing with the wheel of time. The Government are imposing restrictions on us needlessly and without reason. They are increasing day by day. G.O. No. 559 and the Madras interuments are improper. It has been the practice since the time of Lord Lytton to deprive (?) us of our liberty by such improper means. But we were then sleeping, and now we have awakened. The improper methods of the Government have led to union among the Indians. We have to be grateful to the Government for this. The Government do not pay any heed to agitation. So we must take proper steps. Only one thing is left for us. It is passive resistance. It succeeded in Africa and in England. It has succeeded in India also. This passive resistance which is full of love and is characterised by fearlessness, and forbearance will grant the Indians all their wishes. This is the ultimate weapon of the Indians. As soon as we carry that weapon, endure difficulties and go to jail, God will hear our representations and open the gates of Home Rule to the Indians.

BHARATAMATA, Vizianagram, Aug. 29th, 1917.

Home Rule.

The *Bharatamata*, of the 29th August (received on the 14th September), gives a brief summary of the Vizagapatam speech of Mr. Harisarvottama Rao on the subject of Home Rule.

TAMILIAN, Madras, Aug. 22nd, 1917.

The Home Rulers.

26. The *Tamilian*, of the 22nd August, makes fun of the new phase of the activity of the Home Rulers in deciding to resort to passive resistance, characterising it as a mad idea, and observes that these make much noise because the Government are keeping quiet, thereby creating an impression in their minds that they are afraid of them. This paper approves of the action of the Government in declaring the security of Rs. 2,000 paid by the editor of *New India* to be forfeited, and observes that this editor is here reaping the fruits of his own mistake.

UNITED CHURCH HERALD, Nagercoil, Sep. 1917.

The political situation.

27. The *United Church Herald* for September has the following in its English columns:—"It is impossible to avoid some reference to the present political situation in India, even in a paper which, as a rule, keeps clear of politics. It is quiet clear that a considerable measure of reform is needed in India for the administration of this country. The Government also is evidently alive to this need and is preparing for it. It has been suggested that a conference should be called of Indian and English leaders in India, both official and non-official, for the purpose of drawing up some plan for the development of the Indian Government towards a real self-government. This suggestion seems to us eminently sensible and likely to result in the adoption of the best plan for the political progress of India. . ."

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Present political situation.

The *Swadesamitran*, of the 17th September, publishes in Tamil the speech delivered on this subject by Mr. A. Rangaswami Ayyangar, the editor of the *Swadesamitran*, at a public meeting held in Tanjore on the 14th September 1917. The speech appears in English in the *Hindu* of the 17th idem.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

The present political situation.

The *Swadesamitran*, of the 17th September, writes:—Every one who bestows some thought upon the political events of last week will know that the wheel of time in this country is now revolving very fast. Those who have tried to arrest the speed of this wheel, be they Anglo-Indians or Indians, have only accelerated it. Sir Michael O'Dwyer's speech in the Imperial Legislative Council can be quoted as a most recent instance in point. How can the Secretary of State and the Viceroy be pleased with the responsible head of a province forgetting his responsibility and status and using the worst language possible about the popular leaders in

other provinces and their work? As Mr. Montagu has sufficient experience of such officials, we doubt not that he will condemn the speech of Sir Michael O'Dwyer without paying any heed to it. This speech has again given an opportunity to our Viceroy to understand the real attitude and opinion of the majority of the officials. We, therefore, hope that he will hereafter at least take prompt steps to control his subordinate officials properly in view of the obstacles which they may throw in the way of the introduction of reforms in this country. Telegrams received today show that the consideration of the reforms to be introduced will be taken up very shortly, and representatives and institutions desirous of offering suggestions in the matter, have been asked to submit their definite proposals through the local Government before the Secretary of State discusses the points with them. We find it necessary to lay stress on one point here. If every one begins to offer suggestions, the number of suggestions may swell and they may not also agree. As far as our people and our country are concerned, this is not the time for offering individual suggestions. What we should do first is to make the Secretary of State and the Viceroy have a correct idea of the sincere aspirations of the people and the main characteristics of the reforms demanded by them, and note the unanimous determination of the people to accomplish their objects. The best means of doing this has been suggested by Mr. Gandhi, and we hope all the patriots of the country will act upon his suggestion. Experience shows that those, who are engaged in the service of the country, have always to meet with many obstacles, and the activities of the few self-constituted leaders of the non-Brahman community here may be quoted as an instance. But the conduct of the adherents of Mr. Thegaraya Chettiyar at the meeting held last Saturday in the Gokhale Hall is sufficient to give the lie direct to the claim of Mr. Chettiyar and others to voice the opinions of forty millions of people. We hope that, even as those assembled at that meeting, kept their heads cool and are trying to accomplish their object, the people in the mufassal will also take such steps as will spread the Home Rule principles and secure the reforms connected therewith, without minding the obstacles that they may meet with.

LOKAPRAKASAM, Trichur, Sep. 17th, 1917.

The situation.

Under the heading "the situation," the *Lokaprakasam*, of the 17th September, has the following in English:—Following in the wake of Mr. Montagu's pronouncement, the speech with which His Excellency Lord Chelmsford, our Viceroy, opened the autumn session of the Imperial Legislative Council, has agreeably surprised the public by going a great way in relieving the tension of the present situation. For some time past the situation before the country was causing serious misgivings to one and all. The atmosphere was charged with mistrust and suspicion, and dark clouds so banked up in the horizon that the signs produced serious uneasiness and grave apprehension in the minds of all who could read them aright. The policy of repression upon which the Government of the new Viceroy embarked, greatly despaired the public, who having expressed their keen resentment at it began, in a helpless manner, to talk of the last weapon in their armoury—passive resistance. The situation thus created was ominous in all conscience, and required careful and delicate handling. It was at such a critical period Mr. Montagu made his debut to preside over the destiny of India, and it was hailed with great satisfaction throughout the country. For, his past credentials as Under Secretary of State during the memorable regimé of Lord Morley had brought out his noble qualities of statesmanship in a pre-eminent measure so as to exhibit to the world his ardent sympathy with India and her aspirations towards a larger, fuller and higher life. The new Secretary's advent was responsible for creating feelings of expectancy in the minds of the public, and agreeably to it he did not let the grass grow under his feet before he set himself to the task of initiating a policy of conciliation. His initial act was therefore the salutary announcement on the future of India and the lines on which that future was to be realised; and like the magician's wand the announcement had the desired effect of immediately dissipating to a large extent the unwholesome atmosphere of prejudice, passion, mistrust and suspicion. The noble utterance of the Viceroy who has exhibited alacrity in putting into operation the fresh policy of conciliatory statesmanship deserves commendation, and the confident note that he wants his administration to be judged on work accomplished and not

on promises made, has so pleased our countrymen that they have commenced cherishing high hopes on the new regimé which, it is ardently expected, will synchronise with the new era of progress and political development. The quiet thus restored does not seem to have pleased certain Anglo-Indian wobler, and the two remarkable but unhealthy outbursts, one from Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab in the Viceroy's Council, and the other by Mr. Beatson Bell, the Senior Member of the Bengal Government, have been responsible to fan the fire so as to rouse considerable criticism at a time when peace, contentment and co-operation are badly needed. The flag imbroglio at Coimbatore and the fuss created at the Calicut public meeting for both of which Messrs. Macmichael, I.C.S., and Evans, I.C.S., were responsible also deserve mention in passing. Small incidents like these strengthen the hand of croakers of evil who prognosticated all manner of disasters to attend upon Mr. Montagu's visit to this country in December hinting darkly at an open collision with the Viceroy the consequent clash of authorities and the paralyzation of Government. Mischievous attempts such as the above which go a great way in creating unrest and commotion deserve to be put down premptorily.

Turning also to our own public men and our affairs the situation does not seem to be cheery. The unfortunate Congress-split which have manifested itself hopelessly is deeply to be deplored. The chaos and confusion for the creation of which some of the prominent leaders of Bengal were responsible have now to take an earnest effort for effecting a reasonable compromise upon a constitutional basis. The election of the President has now been referred to the All-India Congress Committee which meets on the 6th proximo, and so it might to a certain extent, be expected, that all cause of difference have disappeared so as to prepare the ground for a satisfactory settlement. With the differences thus made up, it will be for all classes of the community to join hands and lend their willing and whole-hearted co-operation for the political advancement of the country. The arrival for the first time of the Secretary of State in India, it may be presaged, will herald the dawn of a new life to our people in all diverse directions and place us high in the scale of nations as a strong self-governing unit of the British Empire with which we are indissolubly bound.

28. Referring to the action of the Sub-Inspector of Police and the Sub-Magistrate of Sivaganga in making enquiries to find out the persons who pasted the Home Rule notices in the several streets of the place, a correspondent writes as follows to the *Swadesamitran* of the 12th September :—It is not understood what great harm these Home Rule notices have caused to these officers and the people to require such action being taken by these officers who are responsible for the maintenance of public peace. It is rumoured that these notices were not only an eyesore to Mr. Miller, who is the Assistant Manager of the lessees in this place, but also wounded his feelings much, and that, as a result of his writing to the Collector on the subject, these officers are obliged to make the enquiries. It is, indeed, very strange that the subordinate authorities of this place should act in such a provoking manner, especially when His Excellency the Governor-General has been pleased to notify that all of us should maintain a calm atmosphere without giving the least room for any disturbance or confusion in consideration of the proposed visit of Mr. Montagu to this country to discuss questions regarding the present Home Rule movement.

Authorities and Home Rule.

SWADESAMITRAN, Madras, Sep. 12th, 1917.

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29. The *Swadesamitran*, of the 13th September, publishes from the pen of a correspondent the proceedings of a public meeting held at Conjeeveram on the 11th idem, under the auspices of the local Congress Committee and the Home Rule League, when in addition to the resolution passed regarding the public reception to be accorded to Mr. Montagu during his visit to this country, resolutions are also reported to have been passed praying for the release of the interned patriots and the repeal of several oppressive laws and orders, and advocating the adoption of the policy of passive resistance in case this prayer is not granted.

A public meeting in Conjeeveram.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

Home Rule activity at Rajahmundry.

30. The *Swadesamitran*, of the 13th September, publishes, as reported by a correspondent, an abstract of the proceedings of the meetings held on the 10th and 11th September, at Rajahmundry. On the 10th Mr. Sri Ram is stated to have delivered a lecture on Home Rule, in the course of which he is said to have advocated the adoption of the policy of passive resistance until the persons interned are released. Many students are reported to have attended this meeting. On the 11th idem the Home Rule members of the locality are said to have assembled in the office of the *Manorama* Press and resolved to hoist Home Rule flags.

SWADESAMITRAN, Madras, Sep. 13th, 1917.

The judgment in the Home Rule flag case.

31. The *Swadesamitran*, of the 13th September, characterises the judgment of the District Magistrate of Coimbatore in the Home Rule flag case as a curious one and observes:—No one can say that the procedure adopted by him is warranted either by the Procedure Code or by the statutes in force, or will be upheld by the High Court. Both Mrs. Besant and Mr. Macmichael, who tried her case, belong to England. Both have been accustomed from their tender years to regard their houses as their forts and to feel that the Government are bound to safeguard the enjoyment of their rights, without the least restraint. Forgetting completely that common feeling, this Magistrate denied to Mrs. Besant the rights she has in her own house and used an extraordinary power, vested in him only for the purpose of preventing an imminent riot, to deprive British subjects of their natural rights. Every one of us having a high regard for the English system of Government has to condemn this with a fallen crest. Only one argument is adduced in this lengthy judgment for depriving Mrs. Besant of her rights, and no evidence is sought for or desired regarding the truth or otherwise of the facts on which this argument is based. The Magistrate says that he is personally aware of these facts. But the question is whether in a sound system of judicial administration, a witness can be a Judge, and we need not point out what importance can be attached to a judgment delivered by one who is both a witness and a Judge. But some may think that, though the fact of a witness being the Judge cannot bespeak a sound administration of justice, we should examine this judgment in the light of the emergency of the order issued by the Magistrate and the regard which we are bound to have for his evidence, and accept it, if we find it to be all right. Let us see if, according to this test at least, the curious judgment can stand. The point of which the Magistrate said he was personally aware was that, on account of the misunderstanding that existed between the Brahmans and the non-Brahmans at Coimbatore, the hoisting of the Home Rule flag or the exhibition of red and white lights in the residence of Mrs. Besant would immediately lead to a riot. The first thing to be noted is whether this statement is the opinion of the Magistrate or a piece of evidence. If evidence, it is not direct, and if it is taken to be hearsay, it cannot be admitted by courts, even though it is offered by the District officials themselves. Besides this, if the statement had been made on hearsay, it can indicate only the opinion of those who could have expressed such a view, for no one could have pried into the hearts of others. So if the opinion of officials is, by itself, deemed to be sufficient justification for the deprivation of the rights of the people, the condition of men will become very awkward. To whom are our people to complain of this and seek a remedy? What connection is there between the non-Brahmans of Coimbatore and the Home Rule flag in the residence of Mrs. Besant? This is not explained anywhere in the judgment. If there are any in Coimbatore, who, for some unknown reason, will commit a riot as soon as he sees a flag, what is the remedy for it; the deprivation of the rights of owners or the suppression of the rioters? When, about 35 years ago, there was a big riot in Salem, the then officials hastily passed an order, as has been done now, and this order was severely criticised by three of the then Judges of the Madras High Court, who are reported to have observed as follows:—

"If, without securing for the people the enjoyment of their rights, restrictive orders like this are passed one after another, the person whose liberty is affected thereby is not in a position to understand the justice of it. It will

only create the impression that the authorities are not able to suppress those who, they are afraid, will commit a riot. Such an impression in the minds of the people may lead to serious consequences".

Mr. Macmichael does not seem to have noted this judgment at all. It is necessary that the Madras High Court, on whom rests the responsibility of maintaining the prestige of judicial administration and redressing the grievances of the people in this matter, should once again impress the principle laid down in the above judgment on their subordinate officials and also invite the attention of the Government to the mistakes committed by them.

Railway stationmasters for Mesopotamia.

HINDU NESAN, Madras, Sep. 13th, 1917.

32. Adverting to the statement made by a correspondent to the leader of Allahabad, that the pay of the European stationmasters of the first grade in Mesopotamia is Rs. 400, while that of the Indian stationmasters of the same grade is only Rs. 135, the *Hindu Nesan*, of the 13th September, writes:—Should a difference in the matter of pay between Indian and European stationmasters be observed even in Mesopotamia? It is but proper that the Europeans and the Indians, who have left their country for service in a foreign country, should be treated alike. Besides we would venture to say that the work turned out by Europeans will not be of the same quality as that turned out by Indians. Under these circumstances, it is really unjust that there should be different scales of pay for Europeans and Indians in Mesopotamia. Would the Indians like to proceed to that place, if they come to know that they would only receive a lower scale of pay than that given to Europeans? It is really undesirable that, even in these days of war, distinctions should be made between Indians and Europeans proceeding to work in the battlefields.

LOKOPAKARI, Madras, Sep. 17th, 1917.

The *Lokopakari*, of the 17th September, also remarks on this subject in the same strain.

A Home Rule meeting at Trichinopoly.

HINDU NESAN, Madras, Sep. 14th, 1917.

33. The *Hindu Nesan*, of the 14th September, publishes, as reported by its own correspondent, the proceedings of a public meeting held at Trichinopoly on the 10th idem, under the auspices of the local Home Rule League, when the Hon'ble Mr. B. V. Narasimha Ayyar is reported to have delivered a speech on Home Rule. In the course of his speech he is stated to have made the following observations:—The Government allow, only if they like, certain matters to be brought by the members of the Legislative Council for consideration at the meetings of the Council and reject other matters. They have declined to grant me leave to move a resolution about Mrs. Besant in the council. Land assessment has invariably been raised in all districts which have recently been resettled. Discussions in the council in this matter have been of no avail. In the Nilgiris district, where there are a large number of English residents, the original assessment has been retained without any enhancement in the recent resettlement.

The correspondent adds that many students attended this meeting, and that they have of late been making themselves conspicuous in almost all meetings held at Trichinopoly.

DRAVIDAN, Madras, Sep 14th, 1917.

The *Dravidan*, of the 14th September, also publishes from the pen of its own correspondent an abstract of the proceedings of the above meeting, wherein it is stated that many students were present at this meeting.

A Home Rule meeting at Kangayam.

DRAVIDAN, Madras, Sep. 14th, 1917.

34. The *Dravidan*, of the 14th September, publishes from the pen of a correspondent the proceedings of a Home Rule meeting held at Kangayam (Coimbatore district) on the 9th idem, when a Home Ruler, who addressed the audience, is reported to have observed that, from the advent of the British rule in India, the Government have been partial in the treatment of Indians and Europeans and that Home Rule Leagues should, therefore, be organised in every village to work for the acquisition of Home Rule for this country.

The memorandum of the nineteen.

DRAVIDAN, Madras, Sep. 14th, 1917.

35. The *Dravidan*, of the 14th September, reproduces in Tamil under this heading the gist of the leading article in *Justice* of the 12th idem.

LIVA-UL-ISLAM, Madras, Sep. 13th, 1917.

The Madras Mail and the Hindu.

36. The *Liva-ul-Islam*, of the 13th September, republishes the comments of the *Dravidan* of the 10th idem on the controversy between the *Madras Mail* and the *Hindu* referred to in paragraph 65 of Report No. 37 of 1917.

LIVA-UL-ISLAM, Madras, Sep. 13th, 1917 & DESABHIMANI, Cuddalore, Sep. 15th, 1917.

Mr. Montagu's visit to India.

37. The *Liva-ul-Islam*, of the 13th September, and the *Desabhimani*, of the 15th idem, reproduce the comments of the *Dravida Patrika* of the 5th September, which are abstracted in the first paragraph on page 2341 of the same report.

TAMILIAN, Madras, Sep. 12th, 1917.

The proposed visit of Mr. Montagu.

While approving of the proposed visit of Mr. Montagu to India to have a personal knowledge of the country and its conditions, the *Tamilian*, of the 12th September, observes that as, whenever high officials visit this country, they see only urban areas and move with the richer classes and do not enter into the rural tracts and witness the condition of the poorer classes, the Panchamas who stand outcasted by the other classes and as these richer classes and especially the Brahmans allure these officials by their deceptive words and get everything done to serve their own interests, without caring to represent the cause of the poor and the suffering, the Secretary of State can be taken to have introduced real reforms in this country only if he cares to see for himself the hardships suffered by the depressed classes and takes steps to improve their condition.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

Mr. Montagu's visit.

The *Andhrapatrika*, of the 13th September, reports Mr. Harisarvottama Rao to have said at a meeting held on the 7th instant at Bezwada:—It is sure that as soon as Mr. Montagu comes to India, the bureaucracy, which is self-interested and which weilds unlimited authority, will tell him many things against us. It is, therefore, supremely necessary that we should acquaint him with our desires with greater zeal. Our advantages will be in proportion to the agitation we make, and so the people should make up their minds to agitate in a constitutional manner. . .

QAUMI REPORT, Madras, Aug. 23rd, 1917.

The Secretary of State for India's visit.

The *Qaumi Report*, of the 23rd August, referring to Mr. Montagu's visit to India, writes:—We are at a loss as to whom he will listen and how, when he comes to India. The seal of silence has been set on the mouths of our newspapers and some of our intelligent brains and thinking minds are interned. Some of our committees have disappeared, or have been absorbed by larger ones. What is there left in us for him to see or listen to?

No doubt there are some robust, hale and well-dressed Muhammadans in official, semi-official and private circles, who will welcome him, and who will attend meetings and maintain their dignity by saying aye, aye to everything. But we do not understand how an enlightened and liberal-minded person, like Mr. Montagu, will be satisfied with such superficiality and outward show.

Mr. Montagu knows that the world of us, Indian Muhammadans, is dark and inert. Our bodies have no life and souls have no vitality. Those who possess the right or privilege of shaking hands with him are separated from their community, while those who are connected with the community are remote from him. It is exactly a case of—

The generous have no money.
The rich have no generosity.

Probably Mr. Montagu will interview and discuss matters with those Muhammadans who are either real or pseudo leaders. But, perhaps, this open secret is not known to him that, at present, the Muhammadan community has no leader. Besides the condition of Muhammadans varies in different provinces.

It would be better if the Secretary of State were to see editors of leading Muhammadan newspapers, for they are the real leaders and hold the reins of the aspirations of the community. Many of this class, however, are engaged in running papers on a commercial basis, while others depend on the contribution of a chief or the aid of Government. Others there are again who have succumbed to the wiles of a wise enemy and become the foolish friends of the community. Today we have neither the *Comrade* to espouse the cause of international relations of Muhammadans, nor the *Hamdard* to represent national rights, nor the *Alhilal* to defend religious aspirations.

38. The *Desabhimani*, of the 15th September, reproduces the comments of the *Swadesamitran* of the 6th idem, abstracted in paragraph 61 of Report No. 37 of 1917.

The prospect of the release of the interned.

DESABHIMANI, Cuddalore, Sep. 15th, 1917.

The *Hindu Nesan*, of the 17th September, reproduces the comments of the *Dravida Patrika* of the 12th idem abstracted in the last paragraph on page 2351 of the above report.

HINDU NESAN, Madras, Sep. 17th, 1917.

Rumours of the release of the interned.

SWADESAMITRAN, Madras, Sep 17th, 1917.

Referring to the strong rumour that has been current in the city that the order interning Mrs. Besant and her colleagues has been cancelled, the *Swadesamitran*, of the 17th September, dwells upon the controversy raging between the Anglo-Indian and the Indian press regarding the conditions precedent to such cancellation and remarks:—On the whole, there is everywhere an excitement and anxiety regarding the internment. If the state of affairs is allowed to continue long, it will doubtless lead to serious consequences. It is really surprising that the Government should, knowing that the internment day would be celebrated everywhere today, delay this matter further. Let them note that any reforms introduced after the proper time lose their value.

Release of political prisoners.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

Adverting to a telegram reported to have been received by Mrs. Besant that the correspondent of the *Pall Mall Gazette* has written to that paper to say that the grant of amnesty to all political prisoners in India was expected, the *Swadesamitran*, of the 18th September, observes:—During the last two years, many, who were carrying on political agitation on lawful and constitutional lines, have been subjected to the stringent application of the Defence of India Act, and we trust that the Government will immediately release all of them. Our readers should realise that the reason for all this is indeed the unnecessary worry to which Mrs. Besant was subjected and the incessant agitation carried on by us on constitutional lines to express our sense of indignation.

The release of the interned.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

Anent the news of the release of the interned, the *Swadesamitran*, of the 18th September, writes:—That there is no greater virtue than truth is the conviction of our people. We are glad, therefore, to announce, for the edification of the whole world, the news of Mrs. Besant, who has based her work for this land of Bharata on this principle, having demonstrated the maxim that truth will win. As she was convinced, on account of her long association with the Indians, that they were fit to have Home Rule and were also entitled to it, she began to work for it. As every good work meets with obstacles, her work also met with them. The authorities ruled that she should not get into this place and that. The Europeans became angry. But nothing daunted her and she continued her work with the faith that truth would win. Then came the internment orders. By following the lesson she taught us and carrying on a mild and constitutional agitation, pointing out, at the same time, our rights and the mistakes of the officials with a confidence in the British democracy, we have secured her release. In the midst of this agitation, many were the occasions on which we were provoked to give up constitutional means and take to violence and the fact that we did not yield to this temptation and that we have accomplished our object by sticking to the right path shows that our people have become experts in conducting constitutional agitation. Our agitation has made the British public, in the midst of their numerous anxieties, bestow some thought on this matter and repair the injustice done to one with whom they are well acquainted. Our opponents made all possible endeavours to browbeat us. But our people were not shaken by this. So let those who, either because they have the power in their hands or because they have got the ear of the officials, advise the curtailment of privileges, know that it cannot be done hereafter. This may also be stated to be the first time when we have accomplished our object by means of constitutional agitation. Before this, whenever the Imperial Governmant was inclined to act upon the suggestions of our leaders, the policy observed by them has been to make the officials offer to carry out the suggestions themselves. But now, the officials have from the beginning been so hostile to our aspirations that they could not accept the defects in the

British administration and offer to remove them themselves. They had evidently flown too high and they could not come down with dignity. Pity! If it is possible for them to realise their mistake at least hereafter and to refrain from acting on the opinion of papers like the *Madras Mail*, let them join the work of reconstruction of the empire with a clean conscience. Whether they consent or not, this work will go on. Our agitation which has changed the policy of the bureaucracy has a rare strength which has come to be understood only now. The arguments that the prestige of the Government will go, that the admission by the Government of having acted on the opinion of the people, will lead to dangerous results and that the Government can do no wrong, will no longer hold water. Therefore the lesson that we have learnt from our work till now is, that we should continue our service to the country with a confidence in constitutional agitation. The internment of our leaders and their subsequent release have impressed the strength of constitutional agitation on the minds of not only the educated few but also the masses. We should not allow our courage to wane gradually. Let us continue our work with enthusiasm and confidence.

ANDHRAPATRIKA, Madras, Sep. 18th, 1917.

Release of the interned.

Referring to the release of Mrs. Besant, etc., the *Andhrapatrika*, of the 18th September, says:—The Anglo-Indians may deem this action of the Government as a sign of weakness. But it is the duty of the Government to restore peace and earn the affection of the people instead of trying to maintain their prestige by aggravating the agitation of the people. In the same way in which Germany stands for the ideal of brute force and arbitrariness, England stands and works for the maintenance of liberty. At present, in India also, England has not forgotton her traditions, but has acted in such a way as to satisfy the people. The *Madras Mail* says that a certain gentleman, who once bore the responsibility of the Government in India and is now enjoying a pension has agreed to work in England against the agitation in India. We surmise that he is Lord Sydenham. It is indeed charitable on the part of one, who is maintaining himself with India's money, to do this good turn to India. . . Conditions have now been created which will enable Mr. Montagu to view the Congress scheme from every standpoint and do justice to India. We pray that the Government may entirely give up their repressive policy in order to make the political atmosphere more favourable. Repression on one side and conciliation on the other cannot thrive in India. Lord Morley tried such a policy but failed. There is no use reviving it. If the bond of love between the rulers and the ruled should be strengthened, the policy of repression should be entirely given up. . . The work of Mrs. Besant, Mr. Arundale and Mr. Wadia has given a new impetus to political life. The true methods of constitutional agitation have been explained. Indians have been taught what it is to work incessantly for political advancement. England is evincing an interest in the affairs of India. . . It needs no saying that Mrs. Besant's endeavours are the cause of this great stir.

HITAKARINI, Ellore, Sep. 9th, 1917.

Internments.

The *Hitakarini*, of the 9th September, observes as follows under this heading:—The reply of Sir W. Vincent to the Hon'ble Mr. Jinnah's query referring to Mrs. Besant's internment served the time but it is unintelligible. When we said that "no agitation of an unconstitutional character should be made until after the war", does he mean that such an agitation may be made after the war? If not, what does he mean by that? Have Mrs. Besant and her party gone beyond what the Congress and the Muslim League agitate for? How can Sir Vincent's unintelligible utterance be explained? We think it advantageous to the Home Rule movement, not to release Mrs. Besant and her co-workers at this critical juncture; for a movement gains strength only when the leaders are under restraint.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Sir Michael O'Dwyer's speech.

39. The *Swadesamitran*, of the 17th September, reproduces in Tamil the comments of the *Tribune*, the *Punjabi*, the *Amrita Bazaar Patrika* and the *Bengalee* and those of the Simla correspondent of the *Amrita Bazaar Patrika* on the speech recently delivered by Sir Michael O'Dwyer at the last meeting of the Imperial Legislative Council, which are published in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 14th, 1917.

The speech of Sir Michael O'Dwyer.

Referring to the speech delivered by Sir Michael O'Dwyer in the Imperial Legislative Council, the *Swadesamitran*, of the 14th September, observes:—In the course of this speech Sir Michael O'Dwyer stated that a sufficient number of Indians had not come forward to join the army in this time of war and that the people in all other provinces than the Punjab had not translated their oral expressions of loyalty into action. The opinion of one of the position of Sir Michael O'Dwyer, no doubt, deserves our best consideration. But two Viceroys, many Provincial Governors, two Prime Ministers, three Secretaries of State for India and hundreds of members of Parliament have, on several occasions till now, spoken in praise of the great help rendered by India. As all of these based their statements on facts and figures, we think that it is only Sir Michael O'Dwyer that has, owing to intense excitement, given expression to this view. He pointed out that one-half of the men in the Indian army belonged to the Punjab. It is only the fault of the Government that they did not recruit men for the army as much from other provinces as from the Punjab. True it is that the Punjab has helped the Government with sepoys. But other Provinces have helped them with money. When the Viceroy and the Governors, who are aware of the condition of other Provinces, have appreciated the help of these Provinces, Sir Michael, who is in one corner of India, has spoken disparagingly of them. We hope that his denunciation of the representatives of other Provinces than the Punjab will be promptly condemned by the Viceroy. Sir Michael has declared that the demand of the Home Rulers is not clear. Evidently he is unaware of the resolutions passed by the Congress and the Muslim League last year. Their demands have been very clearly stated. He then quoted three principles laid down by John Stuart Mill and concluded that according to them we were not fit to have Home Rule. We have again to say that Sir Michael has not understood the people of this country or our aspirations. The people in every village are now demanding Home Rule and the fact of our capacity to conduct the affairs of the Government has already been proved. The third principle of Mill need be thought of only if we wish to separate from the British Empire. The same arrangements that have been made by Canada, Australia and other countries to protect themselves will be enough to protect us. In fine, Sir Michael's observations have no relevancy to the subject on which he spoke, nor do they indicate a knowledge, on his part, of the attitude and capacity of this country. But, as he is also one of the members of the Civil Service, we should only be surprised if he had spoken in a different strain. Another point to be noted here is that the President of the Council did not pay any heed to the interruptions of the representative members, who plainly showed their displeasure at Sir Michael's speech, and dissolved the meeting without permitting them to reply to it. We leave it to our readers to judge of the fairness of his conduct. How can the public think that the liberal views expressed by the Viceroy in his opening speech would be given effect to by such action as this?

HINDU NESAN, Madras, Sep. 18th, 1917.

Sir Michael O'Dwyer's speech.

The *Hindu Nesan*, of the 18th September, also reproduces the comments of the *Amrita Bazaar Patrika* and the *Bengali* and those of the Simla correspondent of the *Amrita Bazaar Patrika* on this speech.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

Sir Michael O'Dwyer's speech.

The *Swadesamitran*, of the 18th September, reproduces in Tamil the opinion of the Vernacular Press of Bombay on this speech as it appears in the *Hindu* of the 17th idem.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

Sir Michael O'Dwyer.

The *Andhrapatrika*, of the 14th September, says:—Just at a time when Mr. Montagu is to visit India and enquire into the wishes of the people, it is audacious that provincial rulers like Sir Michael O'Dwyer have expressed themselves against self-government. Sir Michael O'Dwyer took part in the discussion in the Imperial Legislative Council on the Hon'ble Mr. Shafi's resolution. Every one knows what sympathy he has for the aspirations of the people. His utterances need not surprise us. The Indians should unanimously make representations to Mr. Montagu about the reforms proposed by the congress, so that gentlemen like Sir Michael O'Dwyer may not stand in the way of our aspirations being realised.

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DESAMATA, Rajahmundry, Sep. 12th, 1917.

The release of Mrs. Besant.

Referring to the promise of the Government to release Mrs. Besant on the condition that she will not carry on her former unconstitutional agitation, the *Desamata*, of the 12th September, says:—When it is thought that there is nothing unconstitutional or mischievous in the methods already pursued by her, how can we say that her future agitation will be unconstitutional or mischievous. . . Neither the Anglo-Indians nor their papers approve of Mrs. Besant's release. . . And so unless we carry on our efforts with greater zeal, there is no prospect of Mrs. Besant and others who have joined in political agitation being released.

SWADESAMITRAN, Madras, Sep. 14th, 1917.

The advisory board for the Marudur channel.

40. Adverting to the appointment of a committee by the Government to advise them regarding the repairs to the Marudur channel in the Kulittalai taluk of the Trichinopoly district, the *Swadesmitran*, of the 14th September, observes that it would have been better if this committee had been, instead of being asked merely to advise the Government, empowered also to manage the affairs connected with this channel and refers to the satisfactory work done by the Channel Boards organised by Diwan Bahadur Ramachandra Rao in the Nellore district.

MAHAVIKADADUTAN, Madras, Sep. 15th, 1917.

Public reception to His Excellency the Governor.

41. The *Mahavikadadutan*, of the 15th September, reproduces the comments of the *Swadesamitran*, of the 11th idem on this subject, which are abstracted in paragraph 83 of Report No. 37 of 1917.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

The coming tour of His Excellency the Governor.

Adverting to the Press communiqué recently issued by His Excellency the Governor of Madras dispensing with public receptions and addresses during his tour, the *Swadesamitran*, of the 18th September, remarks:—We need not say what amount of satisfaction this communiqué will give to the people in the mufassal. We have heard of and seen persons borrowing money for contributing to the expenses of public reception in the mufassal, so as to continue to be in the good graces of the local officials. So the issue of this communiqué made us hope that the people would no longer have to incur the expenditure they used to incur on such occasions. But from a speech delivered by the Collector of Malabar on this matter in a meeting convened by him, our hope seems to be after all a vain one. He has said that the people need not subscribe for display but may do so for the hospital-ship. Is this the ingenuity of the Governor or the cleverness of the Collector? Should help for the hospital-ship be sought only during the tours of the Governor? Is it not natural that such a procedure would result in unnecessary restrictions and strange scenes? The people have been helping the war-funds and the hospital-ship, and rendering aid in other ways, as far as it has been possible for them, and they are always ready to render this help. So it will be, in our opinion, entirely wrong on the part of the officials to interfere on any account in matters in which the people are voluntarily and freely rendering assistance.

LOKOPAKARI, Madras, Sep. 17th, 1917.

Non-Brahmans and Home Rule.

42. The *Lokopakari*, of the 17th September, reproduces a letter written by a correspondent to the *Dravidan* of the 10th idem criticising the policy adopted by the latter paper towards Home Rule. This letter is abstracted in the first sub-paragraph under paragraph 69 of the same report.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Non-Brahmans and Home Rule.

Another correspondent to the *Kistnapatrika*, of the 15th September, writing on this subject observes:—Those who are now proclaiming themselves to be non-Brahman leaders are impostors and not real leaders. No one gave them this leadership. . . As they are not agitating even for the realisation of the resolutions passed in the Coimbatore Conference and as they are denouncing our people as well as others who are endeavouring to do the same, it is clear that they are imposters.

SWADESHABHIMANI, Mangalore, Sep. 14th, 1917.

Home Rule and the non-Brahmans.

In a lengthy leading article, exhorting the non-Brahmans not to oppose the agitation for self-government, the *Swadeshabhimani*, of the 14th September, writes:—The agitation for self-government or swaraj which began in the shape of the Home Rule cry has now taken firm root. It is now well-known how

a few Anglo-Indian oppositionists have been moving heaven and earth to put an end to this agitation both secretly and openly sometimes by creating differences among the people and sometimes by threats. The truth of this statement forces itself on the attention of even those who casually glance at the dailies which come to us from Madras. Although we must admire the way in which these great Anglo-Indian personages succeed in inciting some persons and the manner in which the latter, blind to national interests, work themselves into a frenzy and dance like puppets, we cannot at the same time help regretting that these allow themselves to be caught in their snare. The two most heterogenous communities in India, namely, the Hindus and Muslims have learnt to look upon each other as compatriots and joined in the work of driving the chariot of Home Rule. The Anglo-Indians could not bear the sight. They lighted up another beacon, and called into play fresh elements of discord. Let us leave the other provinces alone. Here in Madras even, some of the dailies proclaim that the Home Rule movement has been started in the interests of the Brahmans; some Panchamas have joined the chorus and the Anglo-Indians are encouraging this music.

The progress of passive resisters.

43. The *Liva-ul-Islam*, of the 23rd August, reproduces from the *Dravidan* of the 17th idem an article on this subject referred to in the penultimate paragraph on page 2223 of Report No. 34 of 1917. LIVA-UL-ISLAM, Madras, Aug. 23rd, 1917.

Satyagraha or passive resistance.

The *Kistnapatrika*, of the 15th September, publishes in Telugu the article on *satyagraha* or passive resistance written by Mr. Gandhi in Guzarathi and published in English on page 4 of *New India* of the 10th instant. KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The Congress Muslim League reforms.

44. The *Swadesamitran*, of the 17th September, publishes from the pen of a correspondent, the proceedings of a meeting held at Palladam on the 14th idem, when Dr. P. Varadarajulu Nayudu is reported to have delivered in Tamil a speech on this subject, in the course of which he is stated to have explained how the progress of India in matters of education, industries and political condition is impeded by the absence of Home Rule, and to have observed that India is now being governed in the interests of English merchants and labourers and that great agitation should be made in these days of war alone for the acquisition of Home Rule for India. SWADESAMITRAN, Madras, Sep. 17th, 1917.

The scarcity of silver.

45. Referring to the currency notes for one rupee and two and a half rupees proposed to be issued by the Government, the *Hindu Nesan*, of the 1 th September, reports the *Swadesaparipalini* to have expressed that the alternative proposal to coin rupees with silver for 4 annas or 6 annas in them, to get over the present difficulty in obtaining silver owing to the war and the disturbed condition of Mexico, China and other places where silver is dug out, would have been better than the issue of currency notes of lower denomination, and added that when the people were using currency notes freely and were expected to receive the new notes also easily, they would surely be more ready to use rupees, even though the silver in them was less than what it is now. HINDU NESAN, Madras, Sep. 17th, 1917.

One-rupee currency notes.

46. The *Mahavikatadutan*, of the 31st March, is against the issue of one-rupee currency notes on the ground that the people of India, being mostly uneducated, prefer rupees and sovereigns to currency notes and that, therefore, some difficulty may be experienced in getting the people to use the one-rupee currency notes. MAHAVIKATADUTAN, Madras, Mar. 31st, 1917.

Currency notes.

The *Andhraprakasika*, of the 12th September, contains a note that orders were issued in Singapore postponing encashment of currency notes for three months to come. ANDHRAPRAKASIKA, Madras, Sep. 12th, 1917.

Rupee notes.

The *Hitakarini*, of the 9th September, has a note to this effect:—Government rupee notes came into currency in Ceylon on the 27th August. . . Rupee notes and $2\frac{1}{2}$ rupee notes will be introduced all over India by November next. They will first come into currency in the capital cities. What a luck awaits the country! What more strange things we may see. HITAKARINI, Madras, Sep. 9th, 1917.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Tit-bits.

47. The following is an extract from an article contributed by Mr. P. Varadarajulu Nayudu to the special supplement to the *Swadesamitran* of the 17th September :—For the last few years there has appeared a spirit of awakening in the country and the heart of every Indian is throbbing with the eager desire that his country should acquire its legitimate status among the great civilised powers. Like Europeans, our people, too, are actuated by a sense of mutual confidence and an undaunted spirit of patriotism and demand Home Rule for India. This has terrified all the Europeans working in this country and they are losing their mental balance. There is no room whatever for bewilderment. Just as ignorance is the cause of all troubles in the world, it is the ignorance on the part of the English bureaucracy of the nature of the Home Rule agitation that makes them frightened at the very sound of "Home Rule." We pray that, after sometime, India may be granted the same kind of self-government, that is enjoyed by the colonies like Australia and Canada in the British Empire. All that we immediately demand is the predominance of the representative element in the Legislative Councils and the subordination of the Executive to these councils. The mere conferment of higher appointments on Indians will not improve the industries in India or remove the hardships of the Indian ryot. The official class should be responsible to the people and this is the type of Home Rule that the Indians ask for. Why should this cause bewilderment?

In addressing the students of Bareli College on the last war anniversary day, Mr. Henderson, the Principal, stated that those working for the political advancement of this country were self-interested persons caring only for fame and honour. Many are the Europeans who say like this. If Messrs. Lloyd George, Asquith and Henderson working for the welfare of England are selfish persons, that vice can be attributed also to our patriots such as Messrs. Gandhi and Tilak and Mrs. Besant. It seems there are not persons in India to manage the administration, if she were granted Home Rule. Alas! This gentleman who has no idea of the ancient history of India is a teacher! The number of Indians who have the necessary administrative capacity to rule even the whole world is even larger than that of Englishmen. He is reported to have added that the Government were aiding his institution with an annual grant of Rs. 12,000. This money is not brought from England. It is only the money of the Indians. It will not be possible to speak in this manner hereafter. Times are changing. It is really mischievous on his part to have made these statements before students.

Swadeshism can be described as the attempt to shape the education, the industries and the Government of a country in accordance with its conditions and customs. *Swadeshism* took shape in this country for the first time when Lord Curzon partitioned Bengal, and spread throughout leading to many good results. But after the annulment of the partition, it began to wane and eventually disappeared altogether. The internment of Mrs. Besant and her colleagues has brought it again to the front and many *swadeshi* enterprises have come into being. Glad indeed! But there is a fear whether this will be given up again if the internment orders are cancelled. It would be most shameful to give up the *swadeshi* movement this time. It will not only make our enemies laugh, but will also prevent the economic condition of India being set right in a way. It is, therefore, imperative that no patriot should give up this movement.

The words *Vande Mataram* mean obeisance to one's mother land. As there are numerous divisions among us on account of distinction of caste and creed, the only deity that can infuse a sense of patriotism and co-operation among all of us is the land in which we are born. Therefore let us take to the excellent habit of greeting one another with the words *Vande Mataram.* It may not be to the taste of Mr. Johnson and the Rao Bahadur who seeks his favour. But patriots, who deem the regeneration of the country to be their duty, should keep the words *Vande Mataram* always in their mind.

SWADESAMITRAN, Madras, Sep. 17th, 1917.

Lord Islington on Indian reforms.

48. The *Swadesamitran*, of the 17th September, reproduces in Tamil the comments of the *Westminster Gazette* of London on the views expressed by Lord Islington about the Indian reforms in a lecture recently delivered by him before the students of Oxford. The following observations occur in the course

of the comments:—We expect that the deliberations relating to Indian reforms would soon be concluded, for we have witnessed in Ireland and other places the harm caused by the delay in introducing reforms. It is the result of experience that the postponing of matters, setting a high value on the difficulties to be faced in compromising the conflicting views of various parties, always results in evil. It has been held that it is only the British rule that could maintain unity in India and that the administration could be well and impartially conducted only by the bureaucracy, who have the interest of the people at heart. However true this view might have been in the beginning, one cannot ignore the change of circumstances which is likely to take place in the order of time. The upright administration carried on by the British and the rapid advance of education have resulted in a great awakening of the national consciousness among the people of India, which became patent as soon as the war began. Failure on our part to adequately apprise this consciousness in time may result in harm to us. When the Minto-Morley Reforms were introduced in India, Lord Morley thought of them as the first of a series of reforms proposed to be introduced here. These reforms have now produced beneficent results and attention should, therefore, be bestowed on the further reforms to be introduced, which may be grouped under three heads. The first is the admission of Indians into the Civil Service more freely than at present, the second is the maintenance of the ideal of Home Rule in the constitution of the Legislative Councils in India, and the third is the grant of commissions in the army to the Indians. The first item has been well considered by the Public Services Commission and the recommendations made by that commission should be given effect to immediately. As regards the second, reforms should be introduced on the lines indicated by Lord Islington in his speech under reference. As regards the third, the present provisions connected with appointments in the army, which are opposed to a sense of justice, should, at once, be repealed. No doubt, there are several difficulties in giving effect to these reforms. All those matters, which are referred to in the memorandum of the nineteen non-official members of the Imperial Legislative Council, cannot be attended to now, as they give rise to several intricate problems for consideration. It will, however, be possible, to a great extent, to give effect to the spirit underlying the memorandum. At any rate, anything that is proposed to be done should be done wholeheartedly and without delay, as otherwise it will not be productive of good results.

Spies in the Judicial Department.

SWADESAMITRAN, Madras, Sep. 18th, 1917.

49. In the course of an article under this heading, the *Swadesamitran*, of the 18th September, refers to the circular said to have been issued by the District Judge of Guntūr to ascertain the Home Rulers among the vakils in that district, which seems to have been followed by some of the high officials in other districts also, and to the report in the *Amrita Bazaar Patrika* of a vakil who is the Secretary of a Home Rule League having been threatened by the Police and the District Judge and observes:—Perhaps this is the outcome of the secret circular said to have been issued by the Government of India to all provincial Governments in March last. One of the bright features of the British administration is the rectitude of the courts of law. If this is affected in the least, it will create great changes in the minds of the people. There can be no greater mistake than to make the Judicial Department an instrument for detection.

The internment day meetings.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

50. The *Swadesamitran*, of the 19th September, publishes the proceedings of a public meeting held at Kumbakōnam on the 16th idem to celebrate the day on which Mrs. Besant and her colleagues were interned. One of the resolutions passed at this meeting urged upon the Government and the members of the Legislative Council to take action against the *Madras Mail* under the Indian Penal Code and the Press Act in respect of its repeated writings calculated to promote hatred and dissensions among the different classes of His Majesty's subjects.

The *Hindu Nesan* of the same date publishes the proceedings of a public meeting held on the 16th September 1917, at Tiruvannāmalai for the same purpose, when a lecture on Home Rule is reported to have been delivered by Mr. C. G. Jayaram Ayyar, in the course of which he is said to have remarked that the grant

of Home Rule under the British Government was the panacea for all the evils in this country. An abstract of these proceedings appears in the *Hindu* of the 19th idem.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

An Anti-Home Rule meeting at Erode.

51. The *Swadesamitran*, of the 19th September, reproduces in Tamil a telegraphic communication from a correspondent published in the *Hindu*, of the same date, of an Anti-Home Rule meeting, which is said to have been convened at Erode on the 17th idem at the instance of the authorities.

DRAVIDA PATRIKA, Madras, Sep. 19th, 1917.

Transfer of a tahsildar.

52. Adverting to the sudden transfer of Mr. Sethu Ayyar, the Tahsildar of Erode to Udamalpet, the *Dravida Patrika*, of the 19th September, infers that his transfer is perhaps due to the idea that, being a member of the Theosophical Society, he may be favourable to the Home Rule movement, which is now carried on vehemently at Erode.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The quarantine camp, Mandapam.

53. Adverting to the satisfaction expressed by the *Times of Ceylon* at some of the important causes that led to the passengers from India to Ceylon being put to much hardship in the quarantine camp at Mandapam, the *Swadesamitran*, of the 19th September, says that though some reforms have now been introduced in this matter, the main point for consideration is whether the new rules are observed in practice and adds that neither the passengers nor the public can be satisfied unless all the causes of complaint have been entirely removed.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

Closure of a grazing ground.

54. Referring to the order reported to have been issued by the Revenue Board that the Sanankuppam Reserve Forest in the Ambur circle of the North Arcot district, should no longer be used for grazing purposes, the *Swadesamitran*, of the 19th September, writes:—This reserve forest is the only grazing ground available for the cattle in the surrounding villages. Need we, therefore, dilate upon the hardship and loss that will be caused to cattle, agriculturists and agriculture by an order preventing cattle grazing therein? It is stated that similar orders have been issued in respect of some other reserve forests also, and we learn that the villagers have wired to the Collector of the district on the hardships caused to them by this order. As agriculture is the main source of living, and cattle form the life and soul of agriculture, it is the foremost duty of the Government to consider about the serious consequences which may ensue from closing a grazing ground and satisfy the agriculturists.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The *Madras Mail* and the present situation.

55. The *Swadesamitran*, of the 19th September, refers to the attitude of the *Madras Mail* and the Anglo-Indians regarding the release of Mrs. Besant and her colleagues and its threats that the one cable sent by it would have the effect of raising a storm of opposition against Mr. Montagu and even unseating him, and adds:—The very hostility of the *Madras Mail* and its supporters to our agitation is proof positive of the justice of our aspirations. Many of the Anglo-Indians, who have been enjoying unlimited influence in India as a matter of right feel that the time is nearing for their influence to go down and get excited. Alas! What can be done? We can only compare the attitude of the *Mail* to a guardian, who is loath to part with the property of a minor after the latter comes of age. It does not seem to understand the meaning of what it writes. In its issue of yesterday it gives the following advice to the officials:—"If any high official, feeling his position impossible after the unconditional release of the interned agitators, offers to resign and is met with the argument that he should continue, as this is a time of war, let him reply that this being a time of war is exactly the reason why higher authorities should have respected the measures taken by the local officials in the interests of the peace of the country." Why cannot the Government try to get this paper punished for the offence of inducing the local officials to disobey their superiors? The opinion expressed by the other Anglo-Indian paper in this city, the *Madras Times*, is in healthy contrast to this, and this paper seems to think that the policy to be adopted by the *Mail* will lead to serious results. The Indians are only going to take steps quietly to represent

their wants to the Secretary of State for India, relying on the traditional principles of the British public. If the forces like the *Mail* pay some regard to the Government and the rights of the people and keep quiet, nothing serious will happen. If not, it is the *Mail* that will be responsible for whatever may happen in the future.

56. The *Swadesamitran*, of the 19th September, publishes a speech said to have been delivered at Madura by Mr. A. Rangaswami Ayyangar, the Editor of the *Swadesamitran*, on the 16th idem, on the reforms necessary for India in which he briefly traced the history of the development of the constitution of the Government of India and, referring to the scheme drawn up by the Congress and the Muslim League, observed that the main aim of the Indians was that the executive Government in this country should be subordinate to the Legislative Council, the members of which would be elected by the people. It appears that the meeting at which this lecture was delivered was attended by a few students among others.

Political reforms for India.

SWADESAMITRAN, Madras, Sep. 19th, 1917.

The *Andhrapatrika*, of the 15th September, says:—Democracy is the very soul of the reforms asked for by the Congress and the Moslem League. Though the Indians are glad that the British Government is a good Government, yet they want self-government. The people believe that reforms that are not means to self-government are useless. For the establishment of self-government, political authority should be centered in the Indians. Until that is done, no reform will be of any use. . . Parliament does not take much interest in the affairs of India. Only 30 out of its 600 members are present when the Indian budget is discussed. Being situated 6,000 miles away, it has neither the ability nor the opportunities to carry on the administration of India. The authority that it now exercises over India is feeble. Even if India should be represented in the Parliament, such representation would not be of much use in the establishment of self-government. In order that self-government or responsible Government may be established in India, administrative reforms have to be effected in India. Unless individual freedom is granted to India in India, self-government will not be possible. It has been decided by the Congress and the Moslem League that self-government should be established in India and that India should be made a partner in the British Empire. It will be plain to those who have examined political history that there is nothing absurd in these ideas. There is vast difference between self-government and independent Government. In the former, the bond of connection with the British Empire will not be broken. It is plain to those who have reviewed the scheme of reforms laid down by the Congress and the Moslem League, that the object of the reforms is to strengthen the bond of the British Empire and establish self-government. . . The Secretary of State for India and his Council have vast powers over Indian administration. . . . The Parliament has power to control the authority of the Secretary, but it seldom exercises that power. The Secretary may be said to be an arbitrary authority. Neither the Parliament nor the Indians have the means to limit his authority. If he should be held responsible to the Parliament for his actions, the means will be afforded for a diminution of his authority and for the establishment of responsible Government. If the reforms laid down by the Congress and the Moslem League regarding the Secretary of State and his Council should be carried out, the Secretary would be responsible to the Parliament like the Colonial Secretary. If the authority of the Secretary should diminish, the powers of the rulers in India would increase and the establishment of self-government would be possible.

Political reforms.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

57. The *Andhrapatrika*, of the 11th September, reports Mr. Polak to have written as follows to the *Indian Review* after referring to the resolution of the Imperial War Conference approving of the proposed policy of reciprocity between India and the colonies:—The report presented by the Indian representatives to the conference appears to every one to be disappointing. . . . It remains to be seen if the Government of India will act according to the Union Immigrants Regulation Act in the case of persons who have from other countries come to reside in India. The colonials do not approve of Asiatics taking up their residence in the colonies.

India and the colonies.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

Will the Government in India also forbid the colonials coming to India? Can the Government of India prevent the Canadians from setting their foot in India unless they come direct from their country? Can they say that no Australian can come to India unless he has learned Sanskrit and other languages? It is to be seen what shape reciprocity is to take. Why should not the Government of India demand that greater regard should be paid in the British Empire to Asiatics in British territory? The Japanese have been carrying on immense trade in South Africa since the commencement of the war, but the Government of South Africa forbade two Indian students who studied in Cambridge staying at Cape Town while allowing the Europeans and the Japanese entering the town. . . The Indian representatives have in their report stated that an ordinary member of the Sikh community going out from his country to earn money would not regret to leave his wife behind. This is rather hard to hear. It does not appear that the Secretary of State and his assistants have understood that it is natural that an Indian should take his wife and children with him wherever he goes. . . Why should not educated Indians reside anywhere in the British Empire? The Prime Minister of Canada said that this is injurious to social progress. It is difficult to see how the Indians will prove harmful to society.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

A separate non-Brahman Association.

58. Under this heading a non-Brahman correspondent to the *Andhrapatrika*, of the 11th September, says:—The non-Brahman papers do not take our side and work on our behalf. . . How can those who disregard the resolutions of our Coimbatore Conference against our wishes be our leaders? Excepting those few men, all non-Brahmans are longing for self-government. It is opposed to our self-respect to call them our leaders. Their publications and the acts they have done are for themselves and we are not responsible for them. . . The existence of a separate association is necessary which can impartially publish the wishes of non-Brahmans fully. There should be one English paper at least which can, on behalf of that association, place our views before the Government. We request that the non-Brahmans will carefully read the letter of Mr. Sabhapathi Pillai published in the *Andhrapatrika* of the 7th. The papers that we now call ours and the leaders whom we call ours are not our papers and our leaders. They are selfish. We have to start an agitation requiring the resolutions of the Coimbatore Conference to be put into force.

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

The new non-Brahman movement.

The *Andhrapatrika*, of the 11th September, publishes a letter from the pen of Mr. A. Sabhapathi Pillai stating that a meeting will be held for constituting a new non-Brahman Association, that Diwan Bahadur P. Kesava Pillai has approved of the new non-Brahman movement, and that the message sent by Rao Bahadur P. Thiyagaraya Chetti will be discussed in the meeting. The paper wishes every success to the meeting.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

The new non-Brahman Association.

The *Andhrapatrika*, of the 13th September, publishes letters from three correspondents disowning Mr. P. Thiyagaraya Chetti as their representative, and advocating the establishment of a new non-Brahman Association.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

The new non-Brahman movement.

Under this heading the *Andhrapatrika*, of the 15th September, publishes a letter from a correspondent disowning leadership of Rao Bahadur P. Thiagaraya Chetti and his cablegram.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The new non-Brahman movement.

Referring to the cablegram sent by Mr. P. Thiyagaraya Chetti as representative of the 40 millions of non-Brahmans, a correspondent to the *Andhrapatrika*, of the 12th September, asks whom he consulted or in which meeting a resolution was passed in support of it. . . Those who bow to the patronage of the Government and prove traitors to our country in the name of non-Brahmans can never be our leaders. . . Unless, therefore, a true non-Brahman association is formed in India under the leadership of Diwan Bahadur Kesava Pillai and others, before Mr. Montagu arrives, our real aspirations will not be known.

The *Kistnapatrika*, of the 15th September, writes under this heading:—

The non-Brahman movement.

From the letters published elsewhere it has become clear that the non-Brahmans are not opposed to the Congress. A hundred non-Brahman leaders in Madras, 500 in the Tanjore district and Vannikula Kshatrias who are so numerous in the south of India have given their support to the Congress reform scheme. And in several places the cablegram sent by Mr. Thiagaraya Chetti has been condemned. . . The opinions of papers such as the *Justice* and the *Andhraprakasika* are not the real opinions of the non Brahmans. Though the non-Brahmans for the time being demand separate representation, they agree with the rest in wishing for Home Rule. Who can stem the tide of Home Rule agitation.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The *Andhrapatrika*, of the 17th September, says:—The non-Brahmans convened the meeting of Saturday last with the object of disapproving of the cablegram of the President of the South Indian People's Association and expressing their approval of the Congress scheme of reforms . . . The Vannikula Kshatriyas, the Arya Vysias, etc., have plainly expressed to the Secretary of State their solicitude for political reforms.

The non-Brahman meeting.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The *Andhrapatrika*, of the 17th September, reports the *West Coast Spectator* to have written:—A leader of non-Brahmans has justified the opinions of the Anglo-Indians and ventured to send a cablegram to the Secretary of State for India. We can assert that, being disappointed in other directions, these leaders have started this movement to gain their selfish ends. No self-respecting and patriotic Indian will join such a movement. . . The course that we, non-Brahmans, should follow is plain. Selfish people will try to misguide us. We must not yield to their influence, but after satisfying ourselves that our interests have been safeguarded, we must approve of the Congress scheme. We cannot agree to all the reforms proposed by the Congress and the Muslim League, but there is room for effecting a compromise between the two parties.

The non-Brahman movement.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

A correspondent to the *Andhrapatrika*, of the 17th September, says:—It is audacious on the part of Rao Bahadur Thiagaraya Chetti to have sent a cablegram to Mr. Montagu criticising the cablegram of Sir S. Subramania Ayyar stating that no importance should be attached to the threats of the *Madras Mail*, who appointed him leader of the South Indian non-Brahmans? It is absurd that he should act without consulting us. Mr. Chetti and Doctor Nair! We no more want your leadership. It is not proper on your part to gather around you some men who do evil to the country, to bring dishonour to us, by putting forth absurd contentions. We cannot endure this. The writings in *Justice*, the *Andhraprakasika* and the *Dravidan* which you publish do evil to the country. Even when such a gentleman as Dr. Pattabhi Seetaramayya says that five members for every one hundred will be enough in the Legislative Councils on behalf of the Brahman community, you, out of envy, say that the Brahmans should not be trusted and advise their destruction. This is very treacherous. . . O! My non-Brahman brethren! We have nothing to do with their absurd arguments. The sooner we reject their leadership the better. We must necessarily start another non-Brahman Association with Diwan Bahadur Kesava Pillai as President.

The new non-Brahman movement.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The *Andhrapatrika*, of the 19th September, publishes a letter in which the writers disown the leadership of Doctor Nayar and Rao Bahadur Thiagaraya Chetti, and remark:—The present crazy actions of these gentlemen are deemed by the people to be calculated to please the bureaucrats. . . We are in full agreement with the Congress scheme and as for separate class representation we are at one with Diwan Bahadur Kesava Pillai and others. We say that the contents of the cablegram of Rao Bahadur Thiagaraya Chetti are false.

The non-Brahman movement.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

The *Andhraprakasika*, of the 14th September, writes as follows on this subject:—. . . These patriots who, till yesterday, were against a separate communal representation for non-Brahmans, are now for it.

The new non-Brahman movement.

ANDHRAPRAKASIKA, Madras, Sep 14th, 1917.

They have taken with them the non-Brahmans who have subscribed to the manifesto, and are representing to the world "these are the best of the non-Brahmans"

ANDHRAPATRIKA, Madras, Sep. 11th, 1917.

The Madras Mail.

59. The *Andhrapatrika*, of the 11th September, says:—The words of advice contained in the speech of the Viceroy have satisfied the country. While the people are happy that the country is growing quiet, the *Madras Mail* is doing its best to prevent such a thing. It is writing strong articles about this every day. . . The *Mail* does not like the creation of favourable circumstances before the arrival of Mr. Montagu. . . The writings of the *Mail* will only increase the agitation in the country. It is the duty of the Government to establish peace. When they have undertaken to establish it and make the people happy, they have to warn the *Mail* against unnecessary agitation. It is necessary that the country should be peaceful before the arrival of Mr. Montagu. Only then will his arrival bear fruit.

ANDHRAPATRIKA, Madras, Sep. 13th, 1917.

The Congress scheme of reforms.

60. The *Andhrapatrika*, of the 13th September, in its leader under this heading, says:—It is admitted all over the civilised world that the root principle of self-government is the administration of the country in accordance with the wishes of the people and the establishment of a Government which is responsible to the people. . . The Congress scheme of reforms does not require that such a Government should be established all at once. . . Some are under the impression that the reforms proposed by the Congress will result in a revolution, and some others think that the reforms suggest the grant of self-government immediately. . . It betrays ignorance to say that the Congress scheme has been drafted without consideration. . . At the time of Lord Morley's reforms, the Congress leaders thought that Lord Morley granted them supreme bliss, and the leaders of the people were glad that the way has been paved for the establishment of responsible Government. . . Speaking about the object of the introduction of the India Council Bill on the 1st of April 1909, the Prime Minister said that the Indians should be freed from the idea that the officials were pulling the strings of the Legislative Councils from behind, and that these Councils were like puppets worked by machines. The people entertained great hopes, but Lord Morley stated plainly that the introduction of parliamentary institutions into India would be a loss to the country. The Indian leaders in their great enthusiasm failed to understand the full meaning of those words.

What was the result? Till 1909 the Indian was not given any share in the Government. Though thereafter Indians were admitted into the Councils, they were not able to do much good to the people. The people had no influence over them. Indian bureaucrats have taken the place of some foreign bureaucrats in the Government. The reforms of the Legislative Council have proved to be a *mirage*. Powers have been conferred on the representatives of the people to make some more speeches, but no authority has been given them to change the policy of the Government. They have no rights in the matter of preparing the budget. The Hon'ble Mr. Ramachandra Rao and the Hon'ble Mr. Ramanuja Acharyulu despaired of doing any good to the people and expressed their helplessness. The privilege of a majority of non-officials in the Provincial Councils has become useless. . . Having no share in the Government in their own country, the Indians have met with contemptuous treatment in foreign countries. So what India needs is self-government but not mere good government. The terrible war that is being waged for the establishment of independence has brought out the latent desires in the Indians. The object of the memorandum of the nineteen is to set right the present political situation. It is with such ideals in view that the Indians have desired the reforms proposed by the Congress. We shall show tomorrow how the congress reforms will serve as a foundation to self-government.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

The Congress scheme of reforms

The *Andhrapatrika*, of the 14th September, explains in its leader under this heading the reforms contained in the scheme drawn up by the Congress, supplying the grounds that dictated the changes in the constitution and the functions of the Legislative and the Executive Councils and the other parts of administrative machinery.

The *Andhrapatrika*, of the 15th September, briefly sketches in its leader the Congress reforms relating to the Imperial Legislative Council, the Secretary of State and his Council, and the Executive Councils and makes the following remarks incidentally :—There can be nothing more absurd than to say that these reforms mean the grant of Home Rule all at once. . . In the scheme, there is nothing which is revolutionary. In order to mislead the people in regard to this scheme, it is falsely stated that it implies the grant of Home Rule all at once.

The Congress scheme of reforms.

ANDHRAPATRIKA, Madras, Sep. 15th, 191

The *Andhrapatrika*, of the 17th September, publishes in Telugu the reform scheme drawn up by the Congress and the Muslim League and makes the following comments thereon :—There can be no greater untruth than to say that the Congress scheme demands the grant of self-government all at once. This scheme does not contemplate the grant of complete financial independence to the representatives of the people. . . The Congress does not wish that self-government should be granted completely now. It is plain that the object of the Congress scheme is to teach the first lessons in responsible self-government. . . The Home Rule Leagues also have adopted the resolutions contained in the Congress scheme. The endeavours to create a difference between Home Rule and self-government have failed. . . The ideal of self-government within the British Empire is better expressed by the word Home Rule than by the word self-government. . . The chief principle that underlies representation by the people is that the Executive Councils should carry on their administration in accordance with the resolutions of the Legislative Councils. The *Justice* says that this is impossible. It is no use to increase the powers of the Provincial Governments without extending the powers of the representatives of the people. The arbitrary authority of the Provincial Governments and of the Government of India will then increase. If the powers of the Secretary of State also should diminish, there will hardly be any authority who will listen to the grievances of the people. So before extending the powers of the Provincial Governments, facilities should be afforded for the people taking greater part in the administration. Provincial autonomy involves freedom of popular Government. The two are inseparably connected. The Congress scheme of reforms should have added to it the division of the country on a language basis. Otherwise there can be no efficient administration. The masses will not evince an interest in the administration unless education is imparted and the administration carried on in the vernaculars. For that, the country should be divided on a language basis. Such a division is indispensible for national self-government.

The Congress scheme of reforms.

ANDHRAPATRIKA, Madras, Sep. 17th, 191

(A)

61. The *Andhrapatrika*, of the 13th September, contains the following in English. With a view to convince the Secretary of State that it is the burning desire of every educated Indian to have self-government or Home Rule, the Guzarat Sabha under the guidance of its president Mr. M. K. Gandhi has resolved to present a petition to Mr. Montagu signed by the people of Guzarat. The petition contains a statement that the signatory has understood and approved the reform scheme framed by the All-India Congress Committee and the All-India Moslem League, and unanimously adopted last year by both, and further intimates to the Secretary of State that there will not be the dawn of true era of contentment in India unless the reforms are granted. Every volunteer who goes out for signatures is strictly asked to conform himself to Congress scheme and is to take signatures satisfying himself that the signatory has fully understood the same and also a Telugu translation of the same.

The Guzerat Sabha.

ANDHRAPATRIKA, Madras, Sep. 13th, 191

62. The *Andhrapatrika*, of the 13th September, represents the *Rangoon Mail* to have said :—Many came to our office and asked if *New India* had been proscribed. We did not believe that the Government had done so without reliable information from the authorities. But the copies of *New India* which arrived here by the Calcutta mail having not reached the subscribers, it is to a large extent certain that the Government have proscribed them. If the Government found that that paper tried

Proscription of *New India*.

ANDHRAPATRIKA, Madras, Sep. 13th, 191

(A)

by its seditious writings to upset the British Government in India and promoted race hatred, they might proscribe the paper. But they ought to have entered upon their course of action after first publishing their decision. They did not do so. The Government seems to empower the Censor to proscribe the future issues also. We are at a loss to know on what grounds the Government have done so. We shall await the clearing of these doubts, but there will certainly be some commotion among the people.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

An Andhra Province. The Scheme of Federal Government.

63. The *Andhrapatrika*, of the 14th September, says:—We have published elsewhere the letter of Mr. Venkatappayya Pantulu, the Secretary of the Standing Committee of the *Andhra* Conference addressed to the Secretaries of the Congress Committees, urging on the necessity of constituting a separate *Andhra* Province. Mr. Venkatappayya Pantulu exhorts the Indians to place before Mr. Montagu the division of the country into provinces on a language basis, as one of the political reforms to be carried out. In the issue of the *Empire Review* received today, there is an article on the federal Government obtaining in Canada. As a result of the revolution of 1842, the English and the French were placed in one province. From that time, they had been in strife with one another. It was found impossible to bring them into friendly relations with one another. Sir John McDonald separated the English from the French territory, and introduced the federal system of Government into Canada on the 1st July 1867. It was a success. The English and the French gave up their strife. The writer of the article in the *Empire Review* says that a federal system of Government is the only lawful means to carry on the democratic form of Government successfully in a big country. India is a big country with a variety of languages. The federal system of Government is the only means by which that country can be efficiently administered.

ANDHRAPATRIKA, Madras, Sep. 5th, 1917.

Telegrams to Mr. Montagu.

64. The weekly issue of the *Andhrapatrika*, dated the 5th September, says:—The telegram sent by Rao Bahadur P. Thiagaraya Chetti on behalf of the South Indian People's Association is favourable to the bureaucracy. The ideas contained in the telegram cannot but appear curious. It is audacious to say that the telegram sent by Sir S. Subrahmania Ayyar represents the opinion of Brahmans, who are a few, and that the telegram sent by Rao Bahadur P. Thiagaraya Chetti represents the opinion of the non-Brahmans, whose number is large.

ANDHRAPATRIKA, Madras, Sep. 14th, 1917.

The non-Brahmans.

65. A correspondent to the *Andhrapatrika*, of the 14th September, says:—What right has the South Indian People's Association to call itself the representative of all the non-Brahman communities? Is it not treacherous to the country and to society to be selfish, to act like a wolf in the sheep's skin and to make common cause with the Anglo-Indians. . . Is there any difference between the policy of Lord Curzon who partitioned Bengal and separated the Hindus from the Muhammadans, and the policy now pursued by the Madras Government in order to justify their action? Doctor Nair and Rao Bahadur P. Thiagaraya Chetti are undoubtedly the organisers of this association. Who gave authority to Rao Bahadur Thiagaraya Chetti to send a telegram opposed to the telegram sent on behalf of the Indians? When the people clearly know that as in the Philippine Islands there will be no land tax that as in the colonies there will be independence, that there will be no tax on salt which is used by the poorest people also, that there will be less taxation, and that the panchayat system will be revived, will there be any who will not like to have self-government? . . . Let us suppose that sometime hence, some members of the association become capable and ask for *swaraj*. Will not the Government impose restrictions then as now? Cannot some statesmen influence some community to say that it does not want self-government? It is very regrettable that this association does not see such a miserable prospects. . . It is not an association which can be approved of by all the non-Brahmans as their representative body. I am also a non-Brahman. I pray that as stated by Mr. Sabhapathi Pillai, endeavours may be made to start a really representative association.

66. The *Bharatamata*, of the 29th August (received on the 14th September), publishes in Telugu the Lucknow declaration about the Madras internments and Home Rule, already reported from the *Desamata* on page 2119 of the weekly report.

The Lucknow declaration.

BHARATAMATA, Vizianagram, Aug. 29th, 1917.

67. The *Andhraprakasika*, of the 11th September, writes under this heading: . . . Though the Marine Superintendent stated that, during his 17 years' experience, he heard no complaint, the Deck Passengers' Committee have expressed that the condition of the passengers travelling from Madras to Rangoon is miserable. In the case of even Indian passengers emigrating with legal passports, the condition will be the same. . . What is wanted is officers who will show sympathy towards them and manage affairs tactfully. When His Excellency the Viceroy observed that, above all the rules of this committee, the same rules prescribed for the Indians proceeding to Canada must be also made to apply to those going from Canada into India, he expressed an excellent truth. If the people of the Colonies are accorded the same treatment in India, they will not misunderstand it.

Emigration.

ANDHRAPRAKASIKA, Madras, Sep. 11th, 1917.

The *Swadeshabhimani*, of the 14th September, says that it is highly laudable that the changes now effected in the conditions of Indian labour emigration do away with the cruel indenture system.

Indian emigration.

SWADESHABHIMANI, Mangalore, Sep. 14th, 1917.

68. Referring, under this heading, to the proposal made by the Chairman, Calicut Municipality, to honour His Excellency the Governor of Madras with an address, etc., and the countermove by some citizens, the *Andhraprakasika*, of the 12th September, remarks:—His Excellency the Governor has published a notification that people in these hard days need not at all spend money on his account and present addresses. When His Excellency himself wanted to avoid these unnecessary honours, the Chairman and the Collector would have done well not to have moved at all in this matter.

Calicut confusion.

ANDHRAPRAKASIKA, Madras, Sep. 12th, 1917.

69. The *Hitakarini*, of the 9th September, writes under this heading:— . . . If all that His Excellency has said in his speech is not encouraging, some at least may be said to inspire hope. It has been made manifest by his speech that His Excellency is not one who would give out empty words. We cannot say that the reform regarding the Indian army is completely discouraging. Granting eight commissions in the army to the Indians is something which is better than nothing. . . The reform in the indentured labour system is gratifying, of course, but that it shall be in force only till the end of the war and six months after cannot but be disappointing.

They cannot be called reforms which fail to give entire satisfaction. . .

His Excellency the Viceroy's speech.

HITAKARINI, Ellore, Sep. 9th, 1917.

Sum

In its leader under this heading, the *Andhrapatrika* (weekly), of the 12th September, says:—The reply given by Sir William Vincent to the interpellation of the Hon'ble Mr. Jinnah regarding the release of Mrs. Besant is not easy to understand. . . The people think that Mrs. Besant is carrying on only constitutional agitation and not unconstitutional agitation. Mrs. Besant also is giving expression to this same fact. . . How can the rulers of India be satisfied that Mrs. Besant's political agitation is not unconstitutional? Even if they be satisfied, how can the rulers of the Madras Presidency have any confidence? Even if the rulers of the Madras Presidency be satisfied, it is difficult to satisfy the angry Anglo-Indians. When we consider the writings of the *Madras Mail* in this connection, the difficult plight of the rulers will become plain to us. . . Lord Pentland will do well to show the peaceful attitude of Lord Chelmsford and help to promote the welfare of the country. The welfare of the Madras Presidency depends on Lord Pentland's peaceful administration. The commotion in the country is growing day by day. Lord Pentland is able to remove this growing commotion. We hope he will use his skill in restoring peace and gain the gratitude of the people. . . His Excellency the Viceroy deserves the gratitude of the people for speaking with a peaceful mind unlike Lord Pentland, who is

His Excellency the Viceroy's speech.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

Sum

partial to the Anglo-Indians and who showed disregard for the Indian leaders. . . . To gain self-government it is necessary to have political reforms carried out on the lines indicated by the Congress and the Moslem League. It is essential that the Legislative Councils should have a non-official majority and also financial independence.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

The speech of His Excellency the Viceroy.

The *Desamata*, of the 12th September, says:—Whatever may be the defects in the speech of His Excellency the Viceroy at Simla, it cannot but be admitted that it has satisfied the people to some extent.

MYSORE STAR, Mysore, Sep. 16th, 1917.

The Viceroy's speech.

The *Mysore Star*, of the 16th September, giving a summary of His Excellency's recent speech, observes:—The speech was as notable as it was long. It is evident that the authorities would do everything in their power to promote peace and advancement. His Excellency's words are very touching when he said that he is not only in full sympathy with the political aspirations of the people but would be readier to *perform* than to *promise*. This is the type of administrator we want. His Excellency's attitude towards India is thus seen to be hardly different from that of Lord Hardinge. His is not a policy which would ignore Indian public opinion and subordinate Indian interests to those of the Empire. It is equally clear how solicitous His Excellency is to make mutual cordiality the foundation of all progress. Is it not imperative that now at least there should be no further trace of extremism in India? We may be sure that there is no one among us who is so thick-skulled as to think that the conciliatory attitude of the Government is due to the fear aroused by the extremists. There can be no doubt therefore that the political tranquility and sobriety displayed by the people during Mr. Montagu's proposed visit to India will create a good impression on our administrators and lead to the adoption of a policy best calculated to promote our advancement.

SWADESHABHIMANI, Mangalore, Sep. 14th, 1917.

Writing on the same subject, *Swadeshabhimani*, of the 14th September, writes:—Although owing to the Viceroy's silence all this time the provincial authorities may have naturally been led to believe that His Excellency was conniving at their policy of repression, now that he has made a frank and open statement on the important political questions of the day, it would not be wrong to suppose that His Excellency was really on the side of the people. It is immaterial whether the present liberal attitude of His Excellency is due to the force of popular indignation or to the influence of the new Secretary of State. The considerable measure of sympathy expressed by His Excellency on the present occasion is indeed laudable. There is immense difference between His Excellency's attitude when the press deputation waited on him and His Excellency's attitude now. Whatever the cause of this change, it would be ungracious to dwell at the present moment on His Excellency's past rigour and thus spoil the custard by throwing salt into it, as it were.

ANDHRAPATRIKA, Madras, Sep. 15th, 1917.

Mrs. Besant.

70. Referring to the rumour that Mrs. Besant will be released, the *Andhrapatrika*, of the 15th September, says:—Mrs. Besant was able to show in the course of two years greater results in politics than what the Congress has been able to show in the course of many years. She showed that constitutional agitation does not mean meeting once in a year for three days and spending the time away in an easy-going manner. She has shown what it is to work incessantly for the realisation of an ideal. We welcome Mrs. Besant who has shown self-sacrifice for the advancement of India. We trust that she will continue constitutional agitation and render help towards the grant of the reforms. . . . If the rumour of release is true, we thank the Government for fulfilling the wishes of the people. The true strength of a Government lies in the fulfilment of the wishes of the people.

MANORAMA, Calicut, Sep. 18th, 1917.

Release of Mrs. Besant.

In expressing satisfaction at the unconditional release of Mrs. Besant, which shows that she was quite innocent and that the higher authorities were satisfied that she had been interned on baseless grounds, the *Manorama*, of the 18th September, rejoices that the authorities have, now at least, paid heed to Indian public opinion, hopes

that this day of release of Mrs. Besant, who has suffered so much for the sake of others, will be regarded by all Indians as a red-letter day, and congratulates all persons who had a share in the rescinding of this order.

KERALA SANCHARI, Calicut, Sep. 19th, 1917.

Writing on the same subject, the *Kerala Sanchari*, of the 19th September, observes that there can be no doubt that the just and sympathetic action of the Government of India in releasing Mrs. Besant and her co-workers, will go a great way to allay the present unrest in India.

DESAMATA, Rajahmundry, Sep. 12th, 1917.

Canada and the rights of the Indians.

71. Under this heading the *Desamata*, of the 12th September, says:—The rulers of Canada have appreciated the loyalty and devotion of the Indians fighting on behalf of the Empire, and are giving them the rights of citizenship. The Indians in Colombia are being granted the right to vote along with the whitemen. . . But we are confronted with the question why here in India the Anglo-Indians do not adequately love the Indians, who have shed their blood in the present war.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The *Swadesi* movement.

72. A correspondent to the *Andhrapatrika*, of the 12th September, writes:—"The *swaraj* and the *swadeshi* movements have much to do with each other. If our country gets swaraj, our countrymen may levy a heavy duty on foreign cotton goods just as the English levied, about the year 1787 a prohibitive duty of 75 per cent on the cost of the Dacca muslins which were imported into their country or our countrymen may pass a law imposing an adequate amount of fine on one who wears and one who sells a foreign cloth just as the English did in 1821 imposing a fine of £5 on one who wore and £20 on one who sold cloths imported from India. . . The Englishmen will love England. It cannot be natural for them to love India . . . The Englishmen cannot therefore encourage our industries to the detriment of English trades men and English industries. The Mysore and the Baroda States which are enjoying swaraj to some extent are encouraging their industries by giving bounties. About a year ago, when the Indian Government, in the interests of India, levied a certain duty on cotton goods imported into India from England the owners of cotton-mills in Manchester carried on a violent agitation to remove the duty which they supposed would entail loss to them. The Parliament therefore ordered that the said duty, which the Indians thought would be permanent, should continue only during the war. . . It is clear from what Mr. Kola and Sir George Birdwood have written, that unless the foreign goods are boycotted the swadeshi industries cannot find sufficient encouragement. And no other measure can be so efficient for the boycott of foreign goods than to levy a duty on them. If our country get swaraj, the people in our country will have the power to levy a tax on foreign goods.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

Free labour.

73. The *Andhrapatrika*, of the 12th September, in its leader under this heading refers to the recommendations made by a meeting held in London, that the indenture labour system should be abolished and voluntary emigration encouraged and observes:— . . . It does not appear that the Indians would be satisfied with the new system. The principles underlying the recommendation would appear to be more favourable to the colonies. The lamentable aspect of the indentured labour system is that some agents are employed to secure and send labourers. They hide the truth, give the labourers false hopes and send them to distant countries. The new system will not be free from such difficulties. On the other hand they may be even aggravated. For, under the old system no help was given by the Government to the convassers. Under the proposed system they are to be appointed by the Government. It is certain that the people will be afraid of those that are employed by the Government. If they commit any irregularity, the people will hesitate to proceed against them. . . This system of free labour carried on with the help of the Government is already in vogue in Ceylon and Malay States. The unbearable condition of things brought about by this system in those countries has been so well depicted by Mr. Karimuthu Thyagaraju. Giving a number of illustrations, he stated that, as the masters are powerful, they subject the labourers to great hardships, that their crimes are not brought to light and even if they become

public, the masters escape with a light punishment. We represent to the Government that if the same system is introduced in other countries, the state of things will not at all improve. . . Whatever system is introduced, it cannot but be more favourable to the people of the colonies. As the *Mahratta* observed: "Until the present system of Government is changed and Home Rule is established these difficulties will continue." It is, therefore, desirable that both the rulers and the ruled should work together for obtaining self-government. It is only the grant of self-government that can satisfactorily solve all political problems. We believe that the colonial Governments will then show proper regard to the Indians.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Arya Vaisya community's dissent.

74. The *Andhrapatrika*, of the 12th September, states that information has been received that the Arya Vaisya community will meet to express their dissent from the cablegram sent by Rao Bahadur Thiagaraya Chetti to Mr. Montagu and observes that it need not be expressly stated that it is absolutely necessary that all sections of the Indians must express their assent to the scheme presented by the Congress and achieve their end.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Presidentship of the Muslim League.

75. The *Andhrapatrika*, of the 12th September, writes under this heading:—It is but proper that our Muhammadan brethren should intend to elect Mr. Muhammad Ali as the President of their league. The hardships which the patriot suffered are well known to all. He has been undergoing internment for the last three years. In return for the service he has rendered, it is right that he should be honored by being made the President.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The Presidentship of the National Congress.

76. The *Andhrapatrika*, of the 12th September, expresses its regret for the disagreement of the Bengalis in the matter of electing Mrs. Besant as the President of the coming session of the National Congress and observes:—It is good that Sir Rabindranath should try to establish amicable relations between the two parties. We believe that he will succeed in his endeavours.

ANDHRAPATRIKA, Madras, Sep. 12th, 1917.

The wickedness of a westerner.

77. The Principal, National College, Masulipatam, writes to the *Andhrapatrika* of the 12th September:—I wish to report through the columns of your paper the following railway incident, to the Anglo-Indian and the European community. I cannot say to which of the two communities he (the passenger in question) belongs. He only said that his wife who was travelling with him was an English lady. . . I cannot but say that he assailed me without the slightest provocation, and solely out of the height of racial pride. I shall set forth all that passed between us and would bear mention, reserving only such expressions of abuse as honorable men cannot utter or hear. On the evening of the 9th I bought a second-class ticket from Coimbatore to Madras to travel in the Mail Train that night. I and another passenger asked the stationmaster at Podanur to show us room to sit and he consented to seat us in a second-class carriage. In that carriage had already been seated on two berths a white-faced man and his wife. He indignantly told the stationmaster that it was objectionable that he should seat an Indian in the same carriage in which he was sitting. I cannot write here the vulgar language he used. . . We somehow managed to get into the train with our luggage. When the train was about to move, the male representative of those white persons rose and heaped upon us such vulgar abuse as I had never before heard in my life. I have heard of westerners who bitterly hated Indians whom they called black-men and who smarted at the Indians claiming to be treated with respect, but the harsh words of this white-man were most unbearable. . . He threatened to throw us down through the window. But as we did not mind his threats he approached me, and, opening a box, took out a pistol and put it in his pocket. As soon as the train stopped at the next station, I got down and reported the matter to the stationmaster and the chief guard. He was much incensed and turned towards me as if preparing to assault me. He again abused me and threatened to beat me if I got into the train again. By that time a crowd gathered round us. Had such a thing happened in any free country, the people would have dragged the man who acted so wickedly out of the carriage and

taught him a good lesson. But there the guard only shut the door of the carriage and, thrusting me into the next carriage, gave the whistle. It was well that I got into another carriage. For by that time there were three more friends in the first carriage and we would have got him under our control if he had recourse to any violence in word or deed; and if it had happened so, we would have been deprived of a clear ground for condemning the cowardly cruelty that has disarmed a peace-loving people.

The Reception Committee of the Calcutta Congress.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

78. The *Kistnapatrika*, of the 15th September, referring to the conduct of the Chairman of the Reception Committee of the National Congress to be held at Calcutta observes:—Some of the leaders of the Congress are habituated to such autocratic methods of conduct for a long time. What they want is democracy but what they exercise is autocracy. They want the Government to pay heed to the opinion of the people, but they themselves disregard popular opinion. . . Mr. Surendranath Banerji and Mr. Vaikuntanath Sen have surpassed even the bureaucracy in their autocratic behaviour. Autocracy wherever found, whether in the rulers or the ruled is reprehensible and condemnable. We commend the members of the Bengal Reception Committee for condemning Messrs. Surendranath and Vaikuntanath and for electing Rabindranath, the great poet of Bengal, as the President of the Committee. It is a sight for angels to see Rabindranath who carries the divine message to the world, as the President of the Reception Committee and Mrs. Annie Besant, the renowned head of the Theosophical Society, as the President of the Congress. . . The Congress cannot but be held in Calcutta and Rabindranath cannot but be recognised as the Chairman of the Reception Committee and it is certain that Mrs. Besant will preside over the deliberations of the Congress.

Election of popular representatives.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

79. A correspondent to *Kistnapatrika*, of the 15th September, writes:—It may happen hereafter that there may be a large number of representatives directly elected by the people in the Provincial Legislative Council. We all expect that the British Parliament will, on the recommendation of Mr. Montagu, enact a law making the Executive Councils subordinate to the Legislative.

But before Montagu arrives in India it is necessary that the details of the scheme of reforms formulated by the Congress Committee and the Muslim League should be discussed and settled. . . We should not be carried away by the sweet words of Mr. Montagu and our Viceroy. Do you see one enthusiastic word in their speeches regarding compulsory education or representation in the Legislative Councils? It would be a fault to give up our political agitation depending on these empty pacifying words. If it is not carried on constitutionally and with the usual zeal, believe me, we will not gain any advantages. Self-government will not be so easily obtained as some of us suppose. It is very necessary that the discussion of the above points should be taken up immediately and a unanimous opinion arrived at. . .

The non-Brahman movement favourable to Home Rule.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

80. A correspondent to the *Kistnapatrika*, of the 15th September, writes on this subject:— . . . Some suppose that the opinions expressed in *Justice* and the *Andhraprakasika* and the *Dravidan* are the opinions of the 40 millians of non-Brahmans of this presidency. This is not at all true. . . I can emphatically assert that the non-Brahmans are not opposed to Home Rule.

The non-Brahmans and the Home Rule movement.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Another correspondent to the *Kistnapatrika*, of the 15th September, writing on this subject, observes:—Mr. Thiagaraya Chetti and Doctor Nayar have brought discredit to the whole country and exposed the non-Brahmans to ridicule. . . Whatever difference of opinions the Indians may have in other matters, it is their duty to be unanimous in what relates to the Congress and to represent that the scheme of Home Rule drawn up by the Congress held at Lucknow should be granted. . . The correspondent exhorts the non-Brahman leaders to muster under the Congress banner and not prove traitors to their own country.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Non-Brahmans and the interments.

81. Another correspondent to the *Kistnapatrika*, of the 15th September, writes:—It is shameful and regrettable that Mr. Thiagaraya Chetti should send a cablegram to England stating that the non-Brahmans do not like the release of Mrs. Besant. . . The cablegram despatched by Mr. Thiagaraya Chetti reflects discredit on the whole community of non-Brahmans. We must immediately convene meetings and declare that we do not agree with Mr. Thiagaraya Chetti. Otherwise we deserve dishonour.

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

The internments and Besant fund.

82. A female correspondent to the *Kistnapatrika*, of the 15th September, expresses her sorrow for the internment of Mrs. Besant, and exhorts the Indian women to contribute their mite to the Besant fund. "It was through her endeavours", she observes, "the great Home Rule movement has spread throughout the country".

KISTNAPATRIKA, Masulipatam, Sep. 15th, 1917.

Condition of scavengers.

83. The *Kistnapatrika*, of the 15th September, publishes a stirring imaginary appeal from a scavenger to the social reformers to free the scavengers from their nasty work which reduces them to the state of pigs.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

Internment day, Guntūr.

84. The *Andhrapatrika*, of the 17th September, publishes a telegram stating that the action of the Collector of Guntūr, who stopped a procession that was to be held at Guntūr caused great indignation to those who attended the meeting held on Sunday last to celebrate the internment day. It says that the meeting which was attended by 2,000 men passed resolutions condemning the delay in liberating the interned, and criticising the order of the Collector and the speech of the Lieutenant-Governor of the Punjab.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

The Internment day.

The *Andhrapatrika*, of the 17th September, gives a brief account of the meetings held in various parts of Madras on the 16th September in order to celebrate the internment day.

ANDHRAPATRIKA, Madras, Sep. 18th, 1917.

The *Andhrapatrika*, of the 18th September, gives a brief report of the proceedings of the various meetings held in different parts of the city on the internment day, and a gist of the speeches delivered on the occasion.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917

Home Rule Service.

85. The *Andhrapatrika*, of the 17th September, reports Sir S. Subrahmanya Ayyar to have said at the inaugural meeting in connection with the Home Rule service training:—Though the English language has done us great good since the time of Macaulay and deserves to be a factor in our education, it must not be the first language. Prominence should be given only to the vernaculars. Even in the matter of administration, the country should be divided on a language basis. With that end in view, the members of the Home Rule service should receive training in the languages and history of the country and work with patience and courage.

ANDHRAPATRIKA, Madras, Sep. 17th, 1917.

A Home Rule League.

86. Another correspondent to the *Andhrapatrika*, of the 17th September, says:—When the Potlapudi Home Rule League was started, eleven people joined it. Twenty people joined it of late including some women. An illiterate man was first refused admission, but when he said that he was also enthusiastic like others and that he would bear any difficulties, he was admitted as a member. We are glad to hear that his mother also expressed the same desire.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

A meeting of the Home Rule League, Vizagapatam.

87. A correspondent to the *Andhrapatrika*, of the 19th September, reports the president of a meeting of Home Rulers at Vizagapatam to have said:—The release of Mrs. Besant and others cannot be said to be an act of grace on the part of the rulers. They have only cancelled an improper order of theirs. . . To request the parents or guardians of students to help the authorities in carrying out the order regarding students and politics and deem that the parents or guardians will do so betrays shortsightedness and not farsightedness on the part of the rulers.

88. A correspondent to the *Andhrapatrika*, of the 19th September, reports a speaker to have said at a meeting of the Masulipatam Home Rule League:—Mrs. Besant of unsurpassed courage and daring entered the field of Indian politics two years ago. . . The bureaucracy could not endure to see this political agitation. The Government interned Mrs. Besant to separate her from the other political agitators. But they were disappointed. Commotion prevailed everywhere. . . No Government in this world can deprive the right of the people to represent their grievances to them—the right to tell them, "your actions are wrong. We are suffering hardship." But our Government did that also. At such a juncture the cry of passive resistance was heard from all sides. We thought that such resistance might be begun if there were a thousand people prepared to resort to it. In two weeks 1,400 people became ready in Bombay, 2,000 people in Madras and 30 in Masulipatam have given their signatures. In Sind, 3,000 people made themselves ready to resort to passive resistance. When Mr. Lajput Rai was deported, the charms of *Swadeshi*, *swaraj*, boycott and national education came into existence. Now as a result of the punishment of Mrs. Besant, there has been added the fifth charm, namely, passive resistance.

The Home Rule League, Masulipatam.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

89. The *Andhrapatrika*, of the 19th September, says in its leader under this heading:— . . Mrs. Besant having entered Indian politics at such a critical juncture, introduced new methods and conducted constitutional agitation on the lines adopted in England. She published the aspirations of the Indians without hesitation. . . The desire for Home Rule has spread all over the country with the speed of wind. The English who have been indifferent to the aspirations of the Indians, have now begun to pay their attention to Indian affairs. English papers, both conservative and radical, now see justice in the aspirations of the Indians. Mr. Montagu is coming to India to enquire into such aspirations. . . Indians should be prepared to endure any difficulties in conducting constitutional agitation to attain self-government. They have to learn such lessons from the history of Mrs. Besant. . . The *Madras Mail* has not given up its threats. . . The life history of Mr. Montagu is positive proof that he will not yield to the bureaucracy who act in violation of peace, but will work having in view the advancement of the empire. . . Educated men should go to villages also, speak to the villagers on the subject of Home Rule and obtain their consent. Mr. Gandhi is prepared to be the leader in carrying out this work to a successful end. When the whole nation of Indians are determined to have the Congress scheme of reforms carried out who can stand in the way of their realising their desires.

Our duty in the future.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

90. The *Andhrapatrika*, of the 19th September, says:—As days pass on, it becomes plain that the *Andhra* movement helps the Home Rule movement. . . With farsightedness, Mrs. Besant recognised the separate individual existence of the *Andhras*, and earned the gratitude of the *Andhras* by establishing a separate Home Rule League for the Andhra country. . . Sir S Subrahmania Ayyar said yesterday in a speech that the division of the country on a language basis is a means to self-government.

The *Andhra* movement.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

91. Referring to the order of the Government on the report of the committee appointed to enquire into the Kistna floods, the *Andhrapatrika*, of the 19th September, remarks that it is not right on the part of the Government to rely on the words of the Superintending Engineer who is against the views of the people, and to disregard the opinions of the people and the Conservator.

The Kistna Floods Committee.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

92. A correspondent to the *Andhrapatrika*, of the 19th September, says with reference to the proposed special *Andhra* Conference:—The conference should move a resolution about passive resistance. The mere release of Mrs. Besant and Messrs. Wadia and Arundale will not grant all that we want. Peace will not be restored until those who had previously served the country are also released, and the Defence of India Act which is a stain on the country is repealed. We must be prepared to

A Special Andhra Conference.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

continue the sort of agitation we began three months ago. The Andhras should not hesitate, and should not be satisfied with small reforms, but should adopt a resolution on passive resistance.

ANDHRAPRAKASIKA, Madras, Sep. 19th, 1917.

Executive Engineer Mr. Srinivasa Ayyangar.

93. Referring to the transfer of the Executive Engineer, Mr. Srinivasa Ayyangar, from Kistna Eastern Delta to Cuddapah, the *Andhraprakasika*, of the 19th September, observes as follows:—There would be no cause for complaint if, instead of transferring Mr. Ayyangar at the instigation of his enemies, the authorities cancelled the changes proposed by him to the satisfaction of those that did not like them. We do not approve of the unnecessary transfer without redressing the real grievance. Several respectable people say that 90 per cent of the people in Mr. Ayyangar's jurisdiction like him very much. We, therefore, humbly request the Government to retain Srinivasa Ayyangar in the Kistna Eastern Delta for some time.

ANDHRAPRAKASIKA, Madras, Sep. 19th, 1917.

Kistna Eastern Delta.

94. The *Andhraprakasika*, of the 19th September, publishes some particulars about supply channels, drainage channels, etc., in the Kistna Eastern Delta, for the immediate attention of the Government.

ANDHRAPRAKASIKA, Madras, Sep. 14th, 1917.

A child's play.

95. A correspondent writes to the *Andhraprakasika*, of the 14th September, under this heading:—With a view to break the non-Brahman movement, the Brahman Home Rulers have set up some non-Brahmans, by means of influence or of deceit to start another non-Brahman association.

SAMPAD ABHYUDAYA, Mysore, Sep. 18th, 1917.

India's political future.

96. The *Sampad Abhyudaya*, of the 18th September, writes:—Much speculation is going on in various quarters as regards India's political future. The Indians claim that they are competent to have a democratic system of Government on the lines of the Colonial Government and add that even if some mistakes be made at the start, they will right themselves before long. The view of some like Lord Islington is that India is as yet not fit for political privileges such as those enjoyed by the Colonies and that these privileges should be extended only gradually. The Anglo-Indians also share this view.* But the Indians do not regard it as correct. They think that they are declared unfit for Home Rule, because those in authority are not willing to give up their unrestrained powers. This has led to mutual misunderstanding. There were autocratic methods in England too. But the people also had constitutional authority in their hands. Numerous persons had to lay down their lives to gain this authority. Here too it would be wrong to suppose that the authorities will grant parliamentary institutions calculated to control their authority the moment the people ask for them. In the first place, as Lord Islington observed, we should be fit to exercise such authority. We should next submit our demands in a constitutional manner. We should fight for them in a constitutional manner until they are granted. If still our efforts fail, we should send a deputation to England and address the British public. We should enlist the sympathy of the British Parliament. The British are on the whole democrats by principle. With their help we shall be sure to have a democratic constitution. If even this attempt fails, we shall have to resort to Mr. Gandhi's passive resistance principle. In all these efforts if our people work calmly and peacefully, we shall eventually obtain Home Rule. Caste and religious differences are great obstacles in our path. We should learn to be cordial at least in political matters. There are numerous persons who are trying to prevent the growth of such cordiality. Unless we refuse to be led away by their arguments and realise the importance of self-reliance, it will be impossible to obtain Home Rule.

SAMPAD ABHYUDAYA, Mysore, Sep. 15th, 1917.

The Hon'ble Mr. Basu.

97. The *Sampad Abhyudaya*, of the 15th September, in an article in English, writes:—"It is thought that Mr. Basu's assistance is indispensable to Mr. Montagu in his mission in India. The mission is that of a peace-maker. It is no ordinary business. There are a number of Anglo-Indian officers in India who have lost touch with the constitutional instincts of England. They are opposed to all political reform.

In the sura of the spider (Koran, chapter XXIX Tr.) God says—

"Mussalmans dispute not against those who have received the scriptures, unless in the mildest manner, except such of them as behave injuriously towards you. We believe in the revelation sent down unto us, and also in that which hath been sent down unto you. Our God and your God is one, and unto Him we are resigned."

The mention of affection and antagonism, with reference to the people of the Book, made by us, is based on the same principle. But this affection and antagonism do not apply to all Christians but merely to those who merit such treatment. This affection or antagonism is not restricted to any one nation or religion. Even among polytheists the good are good.

Mussalmans and polytheists (Chinese and Mussalmans).

QAUMI REPORT, Madras, Sep. 13th, 1917.

The *Qaumi Report*, of the 13th September, writes:—We have proved that the relations of Mussalmans with Zoroastrians have been extremely friendly and fraternal in character. We will endeavour to show that the attitude of Mussalmans with the Chinese has also been friendly. It is admitted that these people are polytheists (idolaters). But their idolatry has not tended to keep them and Mussalmans apart.

In support of the above statement the editor cites evidence from Professor Arnold's Preaching of Islam, and says that the Holy Prophet, on whom be peace! and his successors treated the Chinese in a friendly manner.

India's trinity.

QAUMI REPORT, Madras, Sep. 15th, 1917.

103. The *Qaumi Report*, of the 15th September, writes:—Mr. Montagu has admitted that the goal of India is self-government, and last week Lord Chelmsford announced that India would gradually obtain self-government. We are glad that there are no obstacles in the path of the attainment of these ideals and aims.

We now have three parties: (1) the first one is desirous of getting self-government in the twinkling of an eye, (2) the second is opposed to self-government, and has no desire to acquire this right for another century or so, (3) the third neither knows nor wants to know what self-government is.

Lord Chelmsford has founded a trinity of first principles in opposition to the political triad and has plainly told the people of India that the procedure will be—(1) extension in, and advancement of, the limits and powers of local municipalities, because these are the only institutions that afford any political training; (2) appointment of more Indians to higher posts in order that they be accustomed to bearing the burden of responsible Government and (3) enlargement and expansion of the Legislative Councils so that public aspirations and aims may find scope. We are sure that these three draughts will prove an exceedingly powerful tonic and stimulant for those who are suffering from the malady of liberty.

The editor adds: We cannot, at present, accept this trinity, as a whole, or its component parts, unless and until some separate measures are adopted for the benefit of our community. We should be given separate and distinct powers in each of the directions above mentioned.

III.—LEGISLATION.

The Usury Bill.

SWADESAMITRAN, Madras, Sep. 14th, 1917.

104. The *Swadesamitran*, of the 14th September, comments in the following strain on the provisions of this Bill:—The Bill authorises the Judges to use their discretion in declaring the rate of interest charged in any particular transaction to be heavy, taking into consideration the circumstances under which the debt is incurred and the status of the party who incurs it. We doubt if this discretionary power vested in the Judges may lead to an increase of litigation. A rate of interest pronounced to be reasonable by one Judge may be deemed to be heavy by another. It is a matter to be considered by the Select Committee whether it would not be more convenient to have the current rate of interest obtaining in banks as the standard for fixing a reasonable rate. But what is once fixed as the maximum

rate of interest chargeable may, in course of time, come to be the minimum rate. The provision in the Bill that civil courts may reopen completed transactions and decide on them may, we think, swell litigation. In response to the suggestion made by Hon'ble Pandit Madan Mohan Malaviya that the Japanese system of establishing Agricultural and Mercantile Banks for advancing loans to agriculturists and merchants might well be adopted here, Sir William Vincent stated that it was beyond the province of the Government of India. This is not a satisfactory reply. As Agricultural Banks, Commercial or Industrial Banks and Co-operative Credit Societies will be helpful to various classes of people and wean them from evil habits, there will not be much work for courts. Though it is necessary to put a stop to heavy rates of interest being charged, we would impress on Lord Chelmsford that the proposed Bill will give only temporary relief, and it is only Banks of the type suggested by Pandit Malaviya that would do permanent good. Lord Chelmsford has stated that he intends to improve the agriculture and industries of India during his time. The establishment of these banks is the best means of carrying out that idea.

SAMPAD ABHYUDAYA, Mysore, Sep. 18th, 1917.

The Usury Bill.

Referring to the discussion in the Imperial Council in connection with the Usury Bill the *Sampad Abhyudaya*, of the 18th September, says that it must be remembered that much of the abject condition of the ryots, labourers and traders at present is due to the ruthless dealings of the sowcar and that Travancore has already prescribed 12 per cent as the highest rate of interest that can be granted by the courts and that Mysore might set an example to the Government of India as well as to sister Native States by fixing 9 per cent as the highest rate allowable to courts or might at least follow the example of Travancore.

YOGAKSHEMAM, Trichur, Sep. 14th, 1917.

The Usury Bill.

In commenting upon the "Usury Bill" to be introduced into the Imperial Legislative Council, the *Yogakshemam*, of the 14th September, refers to the differences of opinion on the subject, and says:—Before passing such a measure into law what the Government should really do, is to make arrangements for an easy obtainment of loans at a reasonable rate of interest. If the Government of India who now keep lakhs and lakhs of rupees in England and lend them to the English merchants at 3 per cent per annum, were to bring them back to India and lend them to Indians at 6 per cent, how excellent it would be!

MAHAVIKATA DUTAN AND SWADESAMITRAN, Madras, Sep. 15th and 18th, 1917.

The Village Panchayat Bill.

105. A correspondent of the *Mahavikata Dutan* and the *Swadesamitran*, of the 15th and the 18th September, respectively, echoes almost the same sentiments as those expressed by a correspondent of the *Swadesamitran*, of the 18th August, regarding the clause in the Bill relating to the nomination by the Collector of the members of a panchayat, and abstracted in paragraph 95 of Report No. 34 of 1917, and suggests that provision should be made in the Bill for proper records being maintained in writing in civil and criminal cases, for the transfer of cases from the file of one panchayat court to another, should a party to the suit so desire, and for appeals being preferred against the decisions of the panchayat.

IV.—NATIVE STATES.

TRAVANCORE ABHIMANI, Nagercoil, Aug. 30th, 1917.

A terrible murder.

106. In a leader under this heading, the *Travancore Abhimani*, of the 30th August, refers to a gruesome murder which is said to have been committed in a place 4 miles to the south-west of Nagercoil and, remarking that such murders have of late been frequent and attributing these incidents to the neglect of the Police and to the lenient punishments awarded Magistrates in such cases, observes that the only remedy for this is the infliction of exemplary punishments by Magistrates, whenever they are satisfied that the offence has been proved, and suggests that the Darbar should remove such Magistrates as cannot do this and replace them by smart and efficient men.

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Errata.

Report No. 31.

Page 2119, article No. 103, margin, *for* "The Lahore declaration" *read* "The Lucknow declaration".

Report No. 36.

Page 2316, paragraph 87, line 31, *substitute* "vortex" *for* "vertex".
,, 2317 ,, 89 ,, 26, *insert* "a" *after* "of".

Report No. 37.

Page 2333, line 11, *delete* "the" *after* "regarding".
,, 2339 ,, 11, *for* "equire" *read* "enquire".
,, 2340 ,, 27, *insert* "from" *after* "moving".
,, 2340, paragraph 50, line 15, *for* "an" *read* "nay".
,, 2340 ,, 50 ,, 16, *for* "quite" *read* "quiet".
,, 2341, line 26, *for* "gentleman" *read* "gentlemen".
,, 2341 ,, 37, *for* "contries" *read* "countries".
,, 2341, paragraph 53, lines 1 and 2, *for* "communition" *read* "communication".
,, 2347 ,, 61, line 20, *for* "Willian" *read* "William".
,, 2349 ,, 68 ,, 6, *for* "forign" *read* "foreign".
,, 2355, line 18, *insert* "the" *between* "to" and "system".
,, 2356, paragraph 79, line 13, *for* "speeking" *read* "speaking".
,, 2359 ,, 88 ,, 10, *for* "concellation" *read* "cancellation".
,, 2368, paragraph 124, last but one line, *for* "this" *read* "these".
,, 2370, 7th line from the top, *for* "tranquilising" *read* "tranquillising".
,, 2370, 8th line from the top, *for* "candid opinion" *read* "candid expression of opinion".

Issued, 25th September 1917.]

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CONFIDENTIAL.

No. 39 of 1917.

C. I. D. 4 OCT 1917

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 29th September 1917.

4/x/17

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(k) General.

His Excellency the Governor's forthcoming tour on the West Coast.

West Coast Bulletin, Mattencherri, Sep. 14th, 1917.

1. The *West Coast Bulletin*, of the 14th September, remarks:—"His Excellency Lord Pentland is coming to the West Coast once more in accordance with his "business as usual" policy. . . Many responsible people on the West Coast are much against giving any public welcome to His Excellency, as his lordship has identified himself with a nefarious sort of repressive policy. . . It is a pity that our civilian officers are ever on the alert to foment trouble and disaffection without any cause whatsoever. Since His Excellency the Governor has also fallen a willing victim to arrogant civilian influences, there is no other go but to take things as they come. The Calicut meeting shows how the people welcome the Governor's visit, if we leave it here without further comments."

"Oligarchies—*Swadesi* and *Videshi*."

Justice, Madras, Sep. 22nd, 1917.

2. *Justice*, of the 22nd September, has the following:—"A prospective Brahman oligarch, the Hon'ble Mr. Srinivasa Sastri, put in a claim in the Imperial Legislative Council the other day for the Brahman oligarchy for preference over the European oligarchy. 'He had never been able to understand', said Mr. Srinivasa Sastri, 'how that a Brahman oligarchy, if oligarchy it was, rising from the soil and rooted to the soil and with interests far more permanent than those of the British oligarchy would be the less acceptable of the two.' Perhaps Mr. Srinivasa Sastri may not understand it. It is not in his interest to do so. But we can tell him the reason why. The people in India who object to the Brahman oligarchy have learned from painful past experience that the Brahman oligarchy is narrow-minded, intolerant, selfish and oppressive. They have also found out that the European oligarchy, whatever else may be said against it, is broadminded and anxious to do its best for the people who are placed under its care. That is why the Indian people prefer the European oligarchy to the Brahman oligarchy."

N.B.

The Public Services Commission Report.

Hindu, Madras, Sep. 22nd, 1917.

3. The *Hindu*, of the 22nd September, observes:—"The debate on the resolutions of the Hon'ble Mr. B. N. Sarma and the Hon'ble Pandit Madan Mohan Malaviya in the Imperial Legislative Council, regarding the recommendations of the Public Services Commission, was of more than ordinary interest. The Commission is of opinion that in the Indian Civil Service and the Police department, 'the nature of British responsibility for the good governance of India requires the employment in the higher ranks of a preponderating proportion of British officers.' This is a recommendation suicidal to our legitimate interests and subversive of our constitutional rights; the principle underlying it implies that British sovereignty in India cannot exist without official power being for ever concentrated in men of British birth; and the lesson conveyed by it is the pernicious one that the maintenance of British rule in India is incompatible with the highest development of Indians."

Mrs. Besant's release.

Malabar Herald, British Cochin, Sep. 22nd, 1917.

4. The *Malabar Herald*, for the week ending 22nd September, writes:—"At last, Mrs. Annie Besant and her two co-workers Messrs. Arundale and Wadia have been released from internment. . . The order of release issued by the Government of Madras 'in deference to the strong recommendation of the Government of India' is silent as to the condition under which the release has been ordered. In face of this silence we are forced to the conclusion that Mrs. Besant and her colleagues have been released unconditionally. If it is so, and there is no ground to warrant any other conclusion, the position of the Madras Government has become extremely ludicrous. Anyway, it may be taken as a 'settled fact,' unlike that of Lord Morley's in connection with the partition of Bengal, that Mrs. Besant wields an influence with the British Cabinet which is much stronger than that of Lord Chelmsford or Lord Pentland. Mr. Montagu's first 'shot' has riddled the authority of both, and the next developments will be watched with intense anxiety."

NON-BRAHMAN, Madras, Sep. 23rd, 1917.

The *Non-Brahman*, of the 23rd September, observes :—"We do not think that any Government anywhere in India had the same justification to intern or even to deport a person ~~than~~ the Madras Government had in their action against Mrs. Annie Besant. The Highest Court in the land had condemned her campaign of Home Rule in unmeasured terms. The strongest portion of His Excellency Lord Chelmsford's speech in reply to the press deputation was his reference to the condemnation of the Besantine ways of carrying out her propaganda. Her persistent attack of officials, her contemptuous reference to high officials, not excluding even His Excellency the Governor, and her systematic downpour of calumny against everything official had started a storm of hate throughout the Presidency. . . Such was the extent to which this remarkable Irish agitator had carried things that to be a moderate in politics was almost akin to being a criminal in society.

"The fate that overtook the moderate has overtaken the Government. Today the Government of India stands condemned for bringing Government into contempt — the crime for which a journalist or a public man ought to be hanged. Either the Government of Madras was right or it was wrong when it interned Mrs. Besant. If it was wrong it ought never to have been allowed to take that step. But the Government of India, and the Secretary of State both supported the Government of Madras in its action against Mrs. Besant. We do not permit ourselves to be overwhelmed by any false patriotism when we assert that a very large body of public opinion did sympathise with the Government, and although it is galling to any man that the freedom of any one should be restricted, there are occasions when such a measure must be taken, when delay in taking such a measure would be a confession of weakness. It is our opinion that the Government of Madras showed its weakness when it delayed action. But it took it. . . We are not sorry that Mrs. Besant is released; but we are sorry that the Government has covered itself with disgrace in the eyes of the common people. Already the Home Rule flag betokens to the illiterate villager a new Government; and this release of the interned has a meaning in it which will not be lost on the people. . . 'Be bloody, bold, resolute' as the witches told Macbeth and you can bring down the Government of India on its knees. That is the lesson of the Besant internment and release and no community in India has more reasons to remember this than the backward ones. And when we attack the Government and cover it with calumny, we hope that the Government will not come down upon us. . . Because we may not have, on our side, Ramanuja Acharis to grow their beards or Deobankars to threaten passive resistance, we hope the Government will not trample upon us like worms. Treat all alike, unless it becomes an accepted theory that the Government of India is afraid of agitation and passive resistance. Then the first duty of our leaders is to form associations in every village and at one pressure of the button from Baluchistan to Siam, from Simla to Tuticorin, our voice must be heard. . . Meanwhile we stand at the humble feet of Her Majesty Annie Besant and most fervently pray that she would pardon us our mistakes and would lend us her organisation and strength when we have to attack the Government. Greater than Great Britain is to the Allies in this war against Germany will be Mrs. Besant to us in any war against the Government. Let us ever remember the lessons of the Besant internment and release."

JUSTICE, Madras, Sep. 24th, 1917.

Justice, of the 24th September, states :—"We pointed out in these columns a few days ago that the most honourable course open to Lord Pentland after the unconditional release of Mrs. Besant on the 'strong recommendation' of the Government of India was to resign, to go home and ask his fellow Peers in the British House of Lords to hear him in his defence. Since then the Brahman Besantine organ in Madras has come out with its barefaced sophistry pointing out that there is no reason why Lord Pentland should resign. . . The attempts made by the Brahman sophist to make out that the Governor of Madras is practically a permanent official is worthy of the reputed capacity of that class for splitting hairs. . . Lord Pentland may remain at his post out of a sense of duty and loyalty to the Crown, but his usefulness is gone. He has become powerless to enforce order. Take, for instance, the Government order about students and politics. Does anyone believe that the Madras Government can enforce it now? The Government of Madr as is being openly defied in almost all

big educational centres in this Presidency, and in the face of the 'strong recommendation' of the Government of India in connection with another case, the Government of Madras dare not take steps to enforce their own order for fear that they would get another snub. There is no knowing what the Government of India will do in their pursuit of that will-o'-the-wisp, the placid political atmosphere for Mr. Montagu. . . The spectacle of a British Government in office in India afraid to say Boo to a goose is rather degrading. We put forward the suggestion that Lord Pentland should resign in the best interests of Lord Pentland himself. As one of his Lordship's sincere well-wishers we feel sorry to see him remain as the head of the Government of Madras when all round him open defiance of the orders of his Government is manifested. Under those conditions none but his Lordship's enemies would urge him to remain in office and put up with all this humiliation. . . It will be undignified for Lord Pentland to remain in Madras powerless and helpless. Time was when the Governors of Madras occupied a very high position indeed. Lord Pentland by further continuing in office will only serve to indicate 'from what heights he fell'—to drag on the remaining portion of his official existence with 'none so poor to do him reverence.' The position must be extremely painful to Lord Pentland's friends and well-wishers, and hence our request to Lord Pentland is, 'Please go.'"

INDIAN PATRIOT, Madras, Sep. 27th, 1917.

The European Association.

5. The *Indian Patriot*, of the 27th September, writes as follows:—"The speech with which His Excellency Chelmsford closed the Simla session of the Imperial Legislative Council will be yet another call to the Europeans to agitate more bitterly, for that speech is highly conciliatory, statesmanlike and calculated to rally the people to the side of the Government. The report that we publish elsewhere of an enthusiastic meeting of the European Association, which is said to partake of the features of the Ilbert Bill days, will be read with interest by the people of India. With the efforts of Europeans to safeguard their own interests, no one will quarrel. If the interests of Europeans should clash with the interests of the people of this country, the well-known law of majority will prevail. . . What exactly is the grievance that has drawn thousands of them into a meeting? If it is as a protest against the new chapter which the Viceroy mentioned, and of which we had the most convincing sign in the release of Mrs. Besant, they are at a losing battle. They can surely never make headway against the solid ranks of Indian public opinion which has been mobilised and which is flushed with its victory. The day has gone by when a handful of Europeans could have deflected the policy of the Government, and howsoever much we may refrain from making any straight and open reference to it, we feel bound to reply to the cry of Europeans that their day is over. They can only rouse opposition in India, and intense opposition, if they should persist in magnifying their alleged grievances. The price of jute would not have fallen if Mrs. Besant had not been released or Sir Michael O'Dwyer not apologised, and except as traders the non-official European community in India have been never known to take much interest in politics. . . Why was Mrs. Besant released? Why was Sir Michael O'Dwyer persuaded to apologise? Because a new chapter is ushered into Indian history after the definite announcement by the Secretary of State of the goal of self-government. The time has most dramatically changed and Mrs. Besant, to whom Lord Chelmsford paid a well-deserved tribute, is now an ally of Government. And in spite of the scorn and suppressed jealousy with which this remarkable lady is mentioned by the entire Anglo-Indian Press, there is no use denying the fact that educated India is behind her: her strength is the strength of her following, and it is a greatest acknowledgment of the force of public opinion in India when His Excellency Lord Chelmsford pays a public tribute to Mrs. Besant. . . We warn Europeans in India against any desperate attempt to stem the current of progress. They will only rouse another agitation. Let them remember that at the present time the Government is on the side of the people, and that both Moderates and Extremists will rally to its side. . . They are out against the Government. Why? Because the Government has placed itself at the head of progressive force in India. Indians will not tolerate any effort on any one's part to stand between them and their goal. And Indians know how to act in concert and gain their end by constitutional agitation."

VERNACULAR PAPERS.

I.—Foreign Politics.

Hitakarini, Ellore, Sep. 16th, 1917.

The fall of Riga.

6. Referring to the fall of Riga, the *Hitakarini*, of the 16th September, observes as follows:— . . . This necessity for a change in the capital is due to the want of a strong fortress between Petrograd and Riga. In the fall of Riga, the Russians have certainly sustained a great loss.

Germany's strength.

7. No wise man will doubt for a moment that the endeavours of the Allies will sooner or later be crowned with magnificent and complete success, saving Europe and the whole world from the unabating strength of Germany. Even if America had not entered the war, the Allies could not but gain the victory. It is unwise on the part of anybody to calculate as to how soon success may be met with. Sometimes, writing articles which auger good and prophesying as if Germany's material and other strength has become spent, newspapers say that for this reason Germany cannot continue to fight.

But those who know more about the strength of Germany have nodded their heads in doubt. Mr. Gerard, who was the American Ambassador in Berlin and who spent two years during the war there, is writing a work regarding his four years' experience of Germany. He tells us that Germany can still put forward 9,000,000 of soldiers in the war and that she is adding annually 400,000 new soldiers; and it does not appear that her material power has suffered. There are five crores of Germans to support her armies in the various theatres of war and to maintain them. Every inch of German soil is being cultivated by old men, women, children, and 200,000 prisoners of war. They are similarly cultivating the portions of France and Roumania which they have taken. Mr. Gerard says that there is greater fear of the Allies suffering from hunger than Germany. Germany has recently entered into an agreement with Switzerland. Switzerland has agreed to export ten thousands of her cattle and pay eight lakhs of pounds in exchange for Germany's iron, steel, agricultural products, sugar, seeds, cholam, grass, benjoin, zinc, etc., every month. It appears that Germany has enough of all these things and to sell. Viewed in this light, there does not appear to be any diminution in her material resources. If Germany makes up her mind to march her armies into Russia, which is in a confused condition, she will have new resources also.

From these facts, it does not appear that we can win victory owing to any material exhaustion on the part of Germany. Her overthrow requires a long time and will be gradual. Certain large successes in the Western theatre may considerably change the situation and lead to the early termination of the war. But the chances are for driving back the Germans mile by mile by means of well-organised and big offensives. There is need for all the men and resources of Great Britain and her Allies in this war. The entry of America into the war, more than any bold confidence that the Allies will win the victory, has to bring about an early victory of the Allies. If America can soon send her 40 lakhs of well-disciplined soldiers across the sea, the war may terminate in a few months. It is not without difficulty that America, where there is not much military enterprise, can raise such a large army, train it and arrange for its safe transport over 3,000 miles of sea. Before the final fight, America will have fully entered the war. Then the affairs will be settled soon. After America sends her soldiers to the war, the Allies will have an army double that of Germany.

Andhraprakasika, Madras, Sep. 22nd, 1917.

Germany's strength.

The *Andhraprakasika*, of the 22nd September, reproduces from the *Ravi* the article on "Germany's strength" already reported on supra.

8. The *Kistnapatrika*, of the 22nd September, says:—On the 4th of last month an English paper ventured to say that the third war anniversary was not a happy one. "Last year we thought that the means of determining the issue of the war was with us. We were more confident in this matter last year than in this year". These words appear to breathe some discouragement. But this year we secured some results which were not existent last year. Russia had been freed from arbitrary rule. America joined the Allies. Internal dissensions have sprung up among our enemies. . . Though in Russia Korniloff and his followers were arrested, it cannot be said that the trouble is over. Even in the Russian navy some treachery has prevailed. Until these internal dissensions die out, Russia cannot devote her whole attention to the war. The enemy have taken the Riga region and is marching towards Petrograd. The traitors who have been waiting for an opportunity are trying to revolt against the Government and gain their object. Unless the Russian army strongly resists the enemy near Riga, it will not be possible to save the Petrograd road from the clutches of the enemy. It may certainly be said that Russia will not be a help to the Allies at present. It will be enough to see that Russia does not help the enemy.

The war.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 191

There is a greater source of fear than Russia. However we may explain the matter away; it is not well to underrate the havoc caused by the German submarines to the ships of the Allies. If the Allies should win a complete victory in France, they have to put an end to this danger from the submarines. The loss from the sinking of the British vessels every week is not accurately given. Vessels of "1,600" tons or more may mean 5,000 or 10,000 tons. The exact amount of loss can only be known by tons. The Germans have published how many ships of the Allies they have sunk. According to their figures 5,041,100 tons of Allies' vessels were sent to the bottom of the sea till the end of June last. . . It may be said that more than a seventh of the merchant vessels was drowned. . . If the Germans should act in the future as they have done hitherto, it will not be possible to supply the deficiency caused by the loss. The Americans also should set about constructing new vessels. America has undertaken to send at least ten lakhs of soldiers to Europe. If such an army should come to Europe with the necessary war material, ships to the extent of 50 lakhs of tons are required. In 1916, the Americans were able to construct only 531,000 tons. They say that they will be able to construct 1,400,000 tons this year, and 20 lakhs in 1918. This augurs good.

The *Andhrapatrika*, of the 25th September, says with reference to the terms of peace proposed by the enemy:—No self-respecting nation will accept such disgraceful terms. The Americans and the French think that such peace proposal is but an imposition. It is said that the Pope will send another peace proposal. . . The English have scored some successes. The Germans were not able to maintain their positions. The enemy's soldiers were slain in large numbers. . . We thought that under the authority of Kerensky, the army question would be satisfactorily settled and the internal dissensions will be reduced. But such a result was prevented by the quarrels between Kerensky and Korniloff. Then we hoped that all disputes would be settled under the leadership of Alexoff. But he and Kerensky did not agree and therefore he resigned. The resignation was accepted. . . The Russians persist that in the proposed democratic conference in Russia, all energy should be concentrated on the war. The decisions of this conference will help on the advance of the Russians. The Germans are seeking peace in despair. But the Allies should not enter into a peace until their object is gained. They should put down German militarism, maintain the independence of small States and see that war is not waged once again.

The war.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

9. The *Sudarsini*, of the 15th September, reproduces from the *Kistnapatrika* the article on "the secret endeavour of the Germans" already abstracted on page 2324 of the weekly report.

The secret endeavour of the Germans.

SUDARSINI, Viswasaroyapuram, Sep. 15th, 1917.

II.—Home Administration.

(a) Police.

Hindu Nesan, Madras, Sep. 24th, 1917.

The Madras Presidency Police.

10. In commenting on the report of the work of the Presidency Police in 1916 and the review of the Government thereon the *Hindu Nesan*, of the 24th September, observes:—A copy of the "interesting" report of the Inspector-General of Police, as the Government characterise it, has not been received by us. The Government usually do not send copies of Departmental Administration Reports to the vernacular papers. These receive only a copy of the Government review on these reports. We do not see why copies of the reports themselves should not be sent to the vernacular dailies, while they are sent to other dailies conducted in English. Coming to the review, we see therefrom that the cost of the department in 1916 exceeded that in 1915 by 2 lakhs, though there were not many changes in the establishment. This excess is attributed to the increase of the salaries of constables. True, the pay of the constable has been raised. But we will confidently say that it has not been raised to such an extent as to make the post of a constable sufficiently attractive to educated persons. As even a labourer earns not less than Rs. 10 a month, we do not think educated persons will come forward to enlist as constables unless the pay of the appointment is raised to not less than Rs. 15. It is the low pay of the present-day constable and his illiteracy which account for his taking bribes, without feeling the ignominy of it. It is on account of this again that the constables now are not able to act on their own initiative. If, on the other hand, these have read up to the Matriculation or the school-final standard and if their salaries are also increased, the report of the work of the Police of this Presidency will be a different one from what it is now. According to the existing system, the head constables are recruited from the constables; but the head constables are not promoted as Sub-Inspectors. We understand that a scheme of recruiting head constables from educated youths and promoting some head constables as Sub-Inspectors is under consideration. This is no doubt a desirable reform.

Swadesamitran, Madras, Sep. 25th, 1917.

Adverting to the same subject, the *Swadesamitran*, of the 25th September, says:—It is stated that the increase of two lakhs in the cost of the department is due to the increase of the pay of the constables. But the said increase does not seem to have improved the condition or the nature of the constabulary in any way; for there has been practically no tangible increase in their pay, as while their original pay has gone up a bit, they have lost the famine batta which they were getting before. The expectation of the authorities that an increase in the pay of the constabulary will attract proper men does not seem to have been fulfilled. The reason for this is the arduous nature of the duties of the constables and the restrictions imposed on him, which are not present in other avocations. All those entering the Police Department should have had some education and should be capable of realising their duties and performing them with the consciousness that they are the servants of the public, and the constables and the head constables should, it will be admitted by all, know at least to read and write. From the report for 1916, we see that out of 3,416 head constables and 26,373 constables, 29 and 3,035 persons respectively are entirely illiterate. The Inspector-General of Police himself admits that these figures cannot be relied upon and that of those who are said to be literate, many actually know only to sign their names. But the work to be turned out by people with these qualifications is not an ordinary one. It is due to their lack of proper education, that they do not realise the importance of their work and lose their regard by taking to corrupt practices. Therefore the respect of the people for this force cannot increase, unless their pay and other conveniences are such as to attract sufficiently educated men.

Coming to the village police, though the rules insist upon these being treated with courtesy and regard by the ordinary police, the question is whether the complaint that these rules are not observed in practice has entirely disappeared. Generally speaking, if the work of the Police is to be done satisfactorily, the co-operation of the public is also necessary. The Police complain that they do

not have the co-operation and support of the public. But the question is whether they really seek such co-operation and support. If they do, there will be no lack of it. They should also have a confidence in the public. Though we heartily concede that the members of the police force should be given proper salaries and conveniences, we have to ask whether the condition and nature of the force have improved and the regard the people have for the force has increased in proportion to the annual increase in the expenditure incurred for it. If, without mutual confidence, the number of the secret police is increased with a distrust in the people and unnecessary annoyance and hardship are caused to them, how can they be expected to be satisfied or pleased with the police force?

(b) *Courts.*

The Madras High Court and the Erode Home Rule flag case.

MANORAMA, Calicut, Sep. 25th, 1917.

11. Referring to the Hon'ble Mr. Justice Sadasiva Ayyar's remarks in his judgment in the Erode "Home Rule flag" case, the *Manorama*, of the 25th September, writes:—This opinion of the Honourable Judge deserves the attention of all the Magistrates and Police officers. All the unrest that we hear of is the result of their unnecessary interference in petty matters, which rouse those that are sleeping into action. It will be a good thing indeed if they will yet learn that such actions of the Magistrates and the Police tend to create breach of, rather than maintain, peace.

(d) *Education.*

National education.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

12. Under this heading, a correspondent to the *Andhraprakasika*, of the 21st September, says:—The education now given by the Government to girls is not only unprofitable but it also introduces into our society the evil customs of the west. If our sister should be trained like *Sita* and other great women of puranic fame, the present education should be shoved aside. They should be given national education if they are to be made real Indian women.

National education.

SWADESAMITRAN, Madras, Sep. 21st, 1917.

The *Swadesamitran*, of the 21st September, reproduces in Tamil a lecture on "National education" delivered by Mr. A. Rangaswami Ayyangar at the Sourashtra High School, Madura, on the 15th idem, which appears in the *Hindu* of the 20th idem.

Palghat College muddle.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

13. The *Swadesamitran*, of the 22nd September, reproduces in Tamil a telegraphic communication on this subject published in *New India* of the same date.

LOKOPAKARI, Madras, Sep. 24th, 1917.

In reproducing in its own words the substance of the above communication, the *Lokopakari*, of the 24th September, expresses the hope that the Government will interfere and restore order in the Palghat College, as the conduct of the Principal has caused much dissatisfaction and excitement among the people of the locality.

Palghat College muddle.

PRAPANCHAMITRAN, Madras, Sep. 25th, 1917.

The *Prapanchamitran*, of the 25th September, reproduces the comments of the *Lokopakari* of the 24th idem on this subject.

Vernaculars as the medium of instruction.

VAISYAMITRAN, Devakottai, Sep. 3rd, 1917.

14. Adverting to the statement said to have been made by His Excellency the Viceroy at the recent Educational Conference held at Simla that English and not the vernaculars should be the common language of this country, the *Vaisyamitran*, of the 3rd September, observes:—If, as suggested by the bureaucracy, all the people of this country should, without any exception, learn English and understand the political affairs of the country, it will take fifteen centuries more to do so; for, according to their own figures, only 10 per cent of the population have learnt English during the last 150 years, and there is no doubt that it will take about 1,500 years more for the remaining 90 per cent to learn English and become experts therein. These will, thereafter, become fit for Home Rule. The hardships experienced by our students in acquiring this education or really indescribable. As, except in the case of those who can afford to spend adequately on education, the children of the poor people have to live upon coolie labour from

their seventh year, night schools should be started in every village to impart free and compulsory education to these children. It is also essential that, in addition to this education, instruction should be given to them in such minor industries as their means would permit them to follow without any help from others. Similarly, in the case of secondary education also, should industrial education be imparted to the students along with English education, it will indeed be a great help to such of the youngsters as cannot successfully prosecute their studies beyond their secondary school course. It will be highly beneficial to translate into the vernaculars and prescribe as text books lessons on industrial subjects to the coolies receiving elementary education. If education on political affairs and instruction in industries are given to the people in the vernaculars and if they are generally allowed to use their own vernaculars restricting the use of the English language to all correspondence with higher officers only, it is quite certain that even men residing in the rural parts will soon become fit to exercise their right to elect such educated men as are desirous of entering the Legislative Councils in the Presidency towns.

PURNA-CHANDRODAYAM, Madura, August 1917.

The present system of education.

15. The *Purnachandrodayam*, for August, complains that the education now imparted in India is such that no Indian can, with raised head, claim his nationality and that, as the Indian element is not prominent in the subjects taught, the teachers who teach them or the officials that control education, the Indians get denationalised by this system. The paper also says that the evils of the existing system arise from the fact that, when schools were established here originally by the English Government, it was more with the idea of getting English-knowing clerks to do their work than to inculcate western civilisation to the people.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

The vernaculars and the provincial autonomy.

16. In reproducing in Tamil an article contributed to the *London Times* by Mr. J. D. Anderson of Cambridge under this heading, in which he condemns the present practice in India of setting a higher value upon English than the vernaculars, attributing it to the Universities insisting on education being imparted only through English and to the recognition by the State of English as its language for all purposes and suggests that, if steps are taken by the Government to encourage the study of the vernaculars, it will help the smooth progress of the administration, the *Swadesamitran*, of the 22nd September, observes that the remarks of this gentleman can, with advantage, be pondered over not only by the educational and administrative authorities but also by the people.

VAISYAMITRAN, Devakotta, Sep. 10th, 1917.

The Préma Maha Vidyalaya, Brindhaban.

17. The *Vaisyamitran*, of the 10th September, says that the Indian Universities of the present day are only such in name, as, instead of imparting instruction in Indian sciences and arts, they are only preparing people to be clerks or vakils for generations, and remarking that many eminent men, actuated by the new spirit that has arisen in this country and feeling that the modern universities conducted by foreigners are not so very suitable to the life of the people, are spending their lifetime in improving the state of affairs, refers to the Préma Maha Vidyalaya started in 1909 at Brindhaban by a philanthropist, where every kind of education is given to all classes irrespective of caste or creed, as an instance in point.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

G.O. No. 559.

18. The *Andhrapatrika*, of the 22nd September, reports:—Mr. Siva Rao of the staff of *New India* to have exhorted the students at Calicut to memorialise the Government of Madras on the subject of G.O. No. 559 following the example of the Madras students who according to the statement of Mr. Siva Rao, intended to do so.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

Indian Universities.

19. The *Andhrapatrika*, of the 25th September, reports Mr. Jinarajadas to have said in a meeting at the Gokhale Hall:—The Universities should help students to realise Indian ideals and maintain Indian character. The Indian Universities rest satisfied with turning out clerks, but a true University should devote all its energy in training men to be patriots. Indian Universities should try to make the minds of students

at one with the minds of their ancestors, and for this education should be imparted through the medium of the vernaculars. But where should the English Professors go if education is imparted in the vernaculars. If they wish the welfare of India, they should show self-sacrifice.

Students and politics.

SAMPAD ABHYUDAYA, Mysore, Sep. 22nd, 1917.

20. The *Sampad Abhyudaya*, of the 22nd September, writes:—As a result of the order of Government forbidding students to attend political meetings, numerous students, in the belief that national service is better than working for University degrees, are giving up studies in order to join political work. The "Home Rulers" are taking them into their fold. Students would do well to obey the order of the Government until they complete their studies and take their degrees and then join Home Rule. The orders of Government should be obeyed even if they be unjust or autocratic. We should persevere in such a way that the Government may alter such orders of their own accord.

Educational progress in India.

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

21. *Swadeshabhimani*, of the 21st September, writes:—The rate of educational progress in India as indicated by the statistics for the year 1915–16 which have just been issued is profoundly disappointing. While some would urge that there should be two or three schools in every village, it will be admitted that it is reasonable to expect that there should be at least one school for every village. At present, however, there is one school on an average for three villages; one for every 11 square miles; which shows how deplorable is the prevailing state of things in this respect. We must observe that this rate of progress is hardly complimentary to the authorities concerned.

(e) *Local and Municipal.*

The tramway line, Chintadripet.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

22. Referring to the resolution in the Madras Corporation meeting urging the removal of the tramway line in Chintadripet, the *Andhrapatrika*, of the 22nd September, says:—The Corporation and the Tramway Company have approved of the proposal to remove the line and laying a new line past the Penitentiary and the Government House bridges by widening the bridges. But the Government have not yet sent their orders. They, perhaps, mean to say that this will not be possible during these war times. When it was possible during the war to widen the bridge on the Hugli, it is ridiculous to say that we have to wait till the war is over to widen two small bridges on the Cooum. May the Government pass orders soon in this matter and free the people from inconvenience.

Water-supply in Madras.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

23. Referring to the inadequate supply of water in Madras and to the impurity of the water supplied, the *Andhrapatrika*, of the 24th September, observes that the profit is not proportionate to the large amount of people's money spent on the water-works, and hopes that by the endeavours of the committee appointed to enquire into the matter, a sufficient supply of pure water will be available in future.

The Palghat Municipality.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

24. In commenting upon the report on the administration of the Palghat Municipality for the year 1916–17, the *Lokaprakasam*, of the 24th September, points out that the sanitary condition of the town is very deplorable, and that in no other municipality is the lighting arrangement so bad as in this, and observes that the administration was not, on the whole, a satisfactory one, though the report has been written with a view to gloss over its defects.

(k) *General.*

The Viceroy and some Anglo-Indians.

SWADESAMITRAN, Madras, Sep. 20th, 1917.

25. The *Swadesamitran*, of the 20th September, writes:—The vituperative speech of Sir Michael O'Dwyer in the Imperial Legislative Council has caused unbearable pain to the people throughout the country. Mr. Lowndes, who presided on the day, allowed Sir Michael, either because he did not realise his responsibility or because he wanted to oblige Sir Michael, to abuse the representative members as much as he liked. As if to add fuel to the fire, several Anglo-Indian papers applauded Sir Michael. Our monitor, the *Madras Mail*

remarked that Pandit Malavya, Mr. Jinnah and others, who, unable to put up with the insult, tried to condemn the speech, were not aware of the respect due to a Lieutenant-Governor. We do not know what the papers like the *Madras Mail* think, after seeing the proceedings of the Imperial Legislative Council yesterday, when Sir Michael expressed his regret for some of the views expressed by him on the previous day having caused pain to some people, and added that he never meant to wound the feelings of the Honourable Members of the Council. We do not know if he thought the Honourable Members were statutes made of stone, or he did not understand the meaning of the words used by him. It is a point to be noted that, while he posed to express regret for his words, he did not accept that there was anything wrong in them. Sir Michael is a member of the Civil Service, which thinks that it can never commit a mistake. So the Viceroy should have taken a good deal of trouble in making Sir Michael do even this. The subsequent speech of the Viceroy shows that he himself thought that the words of Sir Michael were not enough. The statement of the Viceroy that, if he had the least inkling of what Sir Michael was going to say, he would not have been absent from the meeting on the day, indicates the opinion of the Viceroy that Mr. Lowndes should not have allowed Sir Michael to proceed as he did. When the Honourable Members rose to a point of order on the ground that Sir Michael's speech was irrelevant and unnecessarily vituperative, Mr. Lowndes ruled that it was quite in order. So, Mr. Lowndes seems to lack the required capacity to preside at the meetings of the Council in the absence of the Viceroy. Leaving this alone, our people are sure to appreciate the present attitude of the Viceroy, as he has begun to show that he realises the feelings of the Indians and has understood that the Indians have to be pacified in the interests of the Empire. Once he listens to our prayers and accepts them, we become obliged to him and we will be not only helpful to the Government but also be a tower of strength to it. It is because Lord Hardinge understood this secret that India came forward to render mighty aid to the Empire at a critical juncture. The fact of Lord Hardinge having respected us and our aspirations did not result in even one among the crores of Indians slighting the Government of India, and the Government of the country was not rendered impossible. But our wise and experienced *Madras Mail* thinks that the course persued by the Government of India now will make the Government of the country impossible. It says that the question now to be decided is whether we are to be governed by a Government or by random public meetings. We will answer this question by another, and that is, "should this country be governed by the bureaucracy acting on the advice of the Anglo-Indians of the type of the *Madras Mail*, who stand aloof from the people, or should it be governed, as is the case in England, by public opinion as expressed throughout the country"? This paper, which has found out that it is impossible to govern a country in accordance with public opinion, makes a proposal and that is the resignation of all the members of the Government in order to maintain their own dignity and the dignity of their seats. This country is being ruled in the name of the British public, so, there is nothing unconstitutional in the Government of Madras having released Mrs. Besant on the advice of the Government of India, which acted on the responsibility of the Secretary of State for India, who is finally responsible to the Parliament, comprising the representatives of the British public, for the administration of India. Why should the authorities in Madras resign on account of this? Why not the *Madras Mail*, which is angry with the Government for not acting on its advice, and the Anglo-Indians, who agree with it, move away to a country where Government can be conducted in accordance with their opinion? Then the Government of this country would become very easy. It is clear that the *Madras Mail* is seriously afraid that, if the Indians are granted Home Rule, its adherents will have to face many disadvantages. Therefore, it is but natural that it should kick up a row. But is it really impossible to apply the Indian Press Act, the Defence of India Act or the Indian Penal Code to this *Mail*, which is actively inducing a subordinate Government to resist the authority of a superior Government?

HINDU NESAN, Madras, Sep. 20th, 1917.

A lecture on Home Rule.

26. A correspondent of the *Hindu Nesan*, of the 20th September, reports that Mr. Seshasayi, an Engineer, delivered a lecture on Home Rule at Palakkarai in the Trichinopoly district.

SWADESAMITRAN, Madras, Sep. 20th & 21st, 1917.

Release of Mrs. Besant and her colleagues.

27. The *Swadesamitran* reproduces in Tamil in its issues of the 20th and 21st September the comments of the *Englishman* of Calcutta and the *Civil and Military Gazette* of Lahore on the release of Mrs. Besant and her colleagues, which appear in the *Hindu* of the 20th and 22nd idem, respectively.

MAHAVIKATA DUTAN, Madras, Sep. 22nd, 1917.

The *Mahavikata Dutan*, of the 22nd September, cannot understand the reason for this release, and questioning the statesmanship underlying it, observes:—This will give dissatisfaction to the Government of Madras, who may complain that their prestige has gone, and the Governor and others may offer to resign. Besides this, some European Associations and others say that this order interferes with the rights of the local Governments and they may send a cable to England and bring pressure to bear upon the authorities there. We do not know what further mischief is in store.

HINDU NESAN, Madras, Sep. 24th, 1917.

Mrs. Besant's release.

A correspondent of the *Hindu Nesan*, of the 24th September, reports that some of the students of Trichinopoly held a picnic party on the banks of the Cauveri to celebrate the release of Mrs. Besant from internment. He also observes that, in a procession conducted on the 20th idem under the auspices of the local Home Rule League, the students present taunted Dr. Rajan, when he advised them not to take part in the procession in contravention of the Government Order, which prohibits them from taking part in politics.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Mrs. Besant's release.

A correspondent to the *Andhrapatrika*, of the 22nd September, says with reference to the celebration of the day of release of Mrs. Besant at Guntūr:—The president of the meeting of that day remarked as follows:—Christ was subjected to many troubles and was crucified and killed. After his demise, his importance has become manifest. When a great deed has to be done, some sacrifice has necessarily to be made. In *yagnams* our countrymen make sacrifices. In the present great *yagnam* of political agitation, Mrs. Besant was the offering and she sacrificed her body. . . Mr. Montagu was the chief cause of Mrs. Besant's release. He is a friend of the people. He heard our representations and released the interned unconditionally. . . Another speaker said:—The authorities here troubled us just as many crocodiles troubled the lord of elephants in the *Puranas*. Just as Krishna protected the elephant, Lord Montagu came to our rescue. But Lord Pentland did not yield. . . Another speaker said:—It is a shame that certain men have posed themselves as the leaders of non-Brahman Association, saying that they do not want Home Rule. This is a clamour raised by Doctor Nayar and others with a view to get knighthoods or be admitted into the Councils. But there is no truth in it. . . Another speaker said:—Our joy is no greater than the joy experienced when one regains what he has lost. We did not get anything new. We must have Home Rule, which is our goal. Only then must we feel really happy. Mrs. Besant suffered on our account. . . We must not give up our agitation but must work till we attain *swaraj*. Another speaker said:—Popular power will always triumph over that of the Government. We have to develop that strength. A few white-men and a few Indians have thrown obstacles in our way. The English did not get the country by fighting with us and conquering us. Doctor Nayar, Mr. Thiagaraya Chetti and others despatched in the name of a non-Brahman Association a telegram stating they did not want Home Rule. Threats were held out by them that His Excellency would resign if Mrs. Besant was released. There is a saying that a man seated on an elephant will not fear dogs. Mr. Montagu will not yield to their threats. A resolution was passed to the effect that the agitation should be continued as ever till *swaraj* is obtained.

Another resolution was passed requesting the Government to release others also who were interned for carrying on political agitation.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The release.

The *Kistnapatrika*, of the 22nd September, says:—The interned were released. Constitutional agitation was crowned with success. The natural love of independence on the part of the British has been maintained. The self-confidence of the people has been confirmed. . . The power of the rulors cannot but yield to that of the people. This is a good sign for the future acquisition of self-government, and is a means of attaining liberty.

DESAMATA, Rajahmundry, Sep. 19th, 1917.

Release of Mrs. Besant.

The *Desamata*, of the 19th September, says:—Mr. Tilak is the only great man in our country who heretofore had suffered great hardships for the sake of the country and who boldly manifested self-sacrifice. Mrs. Besant today not only showed great self-sacrifice along with her friends on behalf of a great movement, but she engendered enthusiasm and real patriotism in the heart of every one who had joined the movement. . . Until we reap complete good, we must not give up the Home Rule movement, but should support it, and with the help of our leaders carry on constitutional agitation.

ANDHRAPRAKASIKA, Madras, Sep. 22nd, 1917.

Mrs. Besant's release.

The *Andhraprakasika*, of the 22nd September, observes as follows under this heading:—The people are labouring under the doubts, whether Mrs. Besant and her co-workers have been released as the Government came to know that they were interned by mistake, or whether the lady has given a guarantee to the Government of India that she did not intend to conduct agitation as before. We wish that the Government of India at least will clear these doubts.

SAMPAD ABHYUDAYA, Mysore, Sep. 24th, 1917.

The release of Mrs. Besant.

The *Sampad Abhyudaya*, of the 24th September, writes:—The Indian Press is unanimous in applauding the action of Government in releasing Mrs. Besant. The Anglo-Indian Press on the other hand is deriding the Government. It is deplorable that the Anglo-Indians have not even a hundredth part of the loyalty of the Indians.

The same paper in another article on the subject, referring to the adverse comments of the *Englishman*, remarks:—The Indian public do not share the view that the Government have made a great blunder in releasing Mrs. Besant. On the other hand they are led to believe more firmly than ever that even if the ordinary officials make a mistake the Imperial authorities are resolute in vindicating justice.

The paper next referring to the comments of the *Madras Mail* on the release of the interned, remarks:—The release has served to establish more firmly than ever the ultimate triumph of the British traditions of justice and has evoked good wishes for the glory of the empire in every heart.

SAMPAD ABHYUDAYA, Mysore, Sep. 22nd, 1917.

The release of Mrs. Besant.

The *Sampad Abhyudaya*, of the 22nd September, writes:—Some of the Anglo-Indian journalists were urging that Mrs. Besant ought not to be released, and that in case Mr. Montagu orders her release, he should himself be kept in confinement. Those who say these things in regard to the Secretary of State would not hesitate to say that even the King should be put into prison if perchance he does anything against their wishes in order to uphold justice. The Secretary of State is not the person to feel afraid of these useless threats. These journalists may have felt dissatisfied with the release of the interned. But we do not think it possible that they can succeed in sending Mr. Montagu into prison. The traditions of British justice are supreme. The British public would always maintain their traditions and can never be led away by the sophisms of those who subvert them. This is why their empire is the most glorious in the world.

SAMPAD ABHYUDAYA, Mysore, Sep. 25th, 1917.

Writing on the same subject, the *Sampad Abhyudaya*, of the 25th September, remarks:—The release must certainly have been made with the consent of the British Cabinet; and nobody can disobey the orders of the Cabinet. We cannot help deploring the ignorance of the Anglo-Indians which makes them boast that they can restrain even them. India as well as the Empire has resources ample enough to enable both Indians and Anglo-Indians to prosper peacefully together. It is scarcely fair therefore that the Anglo-Indians should think that they alone should prosper and that the Indians should remain their servants. We must affirm that this attitude on their part can never do them good. Is it possible for a few thousand people to remain in opposition to a population of 30 crores and live without its co-operation? We regret to see that this point did not occur to them.

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

The release of Mrs. Besant.

After announcing in prominent headlines the news of the release of Mrs. Besant, etc., the *Swadeshabhimani*, of the 21st September, in a leading article (under the heading "The eclipse is past. What next!"), expressing its exultation at the release,

observes:—The authorities are as much entitled to our congratulations for ordering the release, as they were responsible for the accusations regarding the internments. We must also congratulate Mrs. Besant, etc., on their being able to renew their work for the cause to which they have pledged themselves. Her constitutional methods had been enveloped in the clouds of suspicion on the part of the authorities. The release makes it evident therefore that these clouds have been dispelled and that her methods are considered unobjectionable. This recognition of the righteous and constitutional nature of the cause ought therefore to give us greater joy than the release itself; and that is why there is so much rejoicing in every corner in the country. The release of Mr. Mahomed Ali and his brother as well as the 500 political prisoners of Bengal which is shortly to be effected will redouble these rejoicings. Both the sorrow caused by the eclipse and the joy caused by its termination are but passing phases of the mind. It is unmanly to engross one-self too long in these things. The eclipse is past. What next. Are we to remain revelling in this joy or have we any further duty to do? Shortly Mr. Montagu will come to this country. It behoves our leaders now to direct their attention to matters of greater moment, such as the formulation of the demands in regard to Home Rule, and to the importance of causing Mrs. Besant, who has suffered so much for the cause, to be the President of the next Congress and of making their representations to Mr. Montagu through her.

The paper also reports demonstrations of the joy in the town of Mangalore, such as the distribution of sweets by the traders at the port and of placards with band playing.

The release of Mrs. Besant.

VOKKALIGARA PATRIKE, Bangalore City, Sep. 26th, 1917.

In an article announcing the news of the release of Mrs. Besant, the *Vokkaligara Patrike*, of the 26th September, dwells on the magnitude of the reception given to her on her arrival at Madras, and remarks that it points to the extent to which the feeling of patriotism has been aroused among the people. The paper congratulates the interned on their release.

The release of Mrs. Besant.

SAMPAD ABHYUDAYA, Mysore, Sep. 27th, 1917.

Referring to the *Madras Mail's* adverse comments on the release of Mrs. Besant, etc., the *Sampad Abhyudaya*, of the 27th September, writes:—The Anglo-Indians write to the effect that the Home Government was wrong to have granted the prayer of the Indians regarding the release and that Mr. Montagu should be kept in confinement. If this is done, the Cabinet Ministers who gave him the order, and His Majesty the King who sanctioned the order and the Members of Parliament and the British public shall all have to be confined likewise. People who argue in this fashion can hardly be deemed sane. They should be sent into a lunatic asylum. Else they should be required to give security against any untoward results of their vituperations. Mr. Montagu thinks of coming to India after ascertaining the views of the Parliament at its sitting next month. If the haughtiness of these people should continue as at present, Mr. Montagu will obtain powers to deal with these journalists as he should. It is imperative that there should be no distinction of race, caste or creed in the British empire and that all should be treated alike. All Anglo-Indian journalists should therefore be required to furnish security which they should forfeit in case they write against the Government.

Mrs. Besant's release.

YOGAKSHEMAM, Trichur, Sep. 21st, 1917.

Referring to the release of Mrs. Besant, the *Yogakshemam*, of the 21st September, writes:—Some people say that the Madras Government tried their best to make the release a conditional one, to which, however, the Government of India did not agree, and that the delay in setting her at liberty was due to the correspondence on the subject between the two Governments. How much truth there is in all this, we do not know, and it is no use dwelling upon the past. The lady had to lose her freedom for 93 days; the Indian leaders had to labour hard for her release; and they have achieved what they desired. What remains to be done is for the Government and the people to join hands and work for the advancement of India.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

Mrs. Besant's return.

Under the heading "Mrs. Besant's Return", the *Lokaprakasam*, of the 24th September, has the following in English:—The unconditional release of Mrs. Annie Besant and her co-workers in Messrs. Wadia and Arundale from the unpopular internment, as well as their return to the scene of their active labours last Friday morning, is a sufficient testimony to the splendid triumph of lawful, constitutional and persistent agitation in which the whole Indian Empire has been ceaselessly engaged. Mr. Montagu and Lord Chelmsford have now laid the intelligent Indian public under a deep debt of obligation disregarding the empty threats of Anglo-Indian reactionaries, who have been chiefly instrumental in jeopardising the peaceful administration of the country, and by releasing the great personality whose life of austerity and self-abnegation has been solely devoted to the social, religious, educational and political advancement of Indians.

It then quotes Mrs. Besant's message to *New India*. Such is the noble view she takes of the whole matter, even though the reactionary *Mail* and its votaries are still taking the uncompromising attitude by inciting His Excellency Lord Pentland and his colleagues to tender their resignation in protest against the release of that venerable and venerated lady. That omniscient Anglo-Indian journal which pretends to be in the secrets of the authorities should so construe the present order is to set at naught the authority of the Provincial Government is indeed to be pitied. According to the constitutional position of affairs, the Government of this country, Imperial and Provincial, are subject both, to the control of a higher authority, which they are bound to obey. Here, in the present instance, the Supreme Government has proclaimed a kind of amnesty to certain persons, and it is none of the business of the local Government to stand against such a declaration of amnesty. It is a matter of policy embarked on by that Government when they are satisfied that the restraints on the liberty of certain people may be removed for allaying discontent and restoring agreeable conditions. The occasion for exercising such a prerogative occur few and far between, and any senseless protest against the exercise of that is bound to meet with ignoble failure which is rightly its due.

The unprecedented demonstration of popular confidence, love and esteem that was manifest on the occasion of the arrival of the three patriots at Madras, was a sufficient proof of the popularity of the authorities' action.

* * * * * *

Further, the agitation as well as the magnificent reception is proof positive of the awakening of the political consciousness of our great countrymen, irrespective of creed or class. It was more than enough to substantiate that it is not a "microscopic minority", or "a small but noisy clique" that stood at the back of the strong movement Mrs. Besant has been leading. We very gladly welcome back Mrs. Besant and her associates to the front ranks of active public workers from the secluded scene of their internments and wish them and their noble cause all strength and success. We congratulate the authorities concerned also on the wisdom they have brought to play in the recent act of theirs, and fully hope that as a result of this act of statesmanship, which is a sufficient proof of the earnestness of Lord Chelmsford's promise of forward policy to be followed in the Indian administration. Our country will enjoy greater peace, contentment, progress and happiness in a remarkable measure so as to vouchsafe the harmony between the Government and the governed.

Om Bande Mataram.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

Welcome to Mrs. Besant and her two colleagues.

28. The *Swadeshamitran*, of the 24th September, reproduces in Tamil the proceedings of a public meeting held at Gowri Vilas, Royapet, on the 23rd idem to welcome Mrs. Besant and her two colleagues, in which Sir S. Subrahmanya Ayyar, as chairman, is reported to have invited the attention of the audience to the words of Ghulam Husain just before his death, "Agitate, victory is nigh", and to those of Dadabhai Naoroji, "Agitate, agitate until the goal is reached," and appealed to them to continue agitating until Muhammad Ali and Shaukat Ali were released from their internment.

29. The *Swadesamitran*, of the 22nd September, reproduces in Tamil the comments of the *Civil and Military Gazette* and the *Pioneer* on the regret expressed by Sir Michael O'Dwyer about some of the observations made by him in the course of a speech recently delivered by him in the Imperial Legislative Council, which are published in the *Hindu* of the 22nd and 21st idem, respectively. SWADESAMITRAN, Madras, Sep. 22nd, 1917.

Sir Michael O'Dwyer's speech.

Referring to Sir Michael O'Dwyer's speech in the Imperial Legislative Council and to his subsequent apology, the *Manorama*, of the 21st September, observes that Sir Michael must have now learned that if one were to blurt out something thoughtlessly, one would have to regret it afterwards. MANORAMA, Calicut, Sep. 21st, 1917.

Sir Michael O'Dwyer's speech.

Referring to Sir Michael O'Dwyer's speech in the Imperial Legislative Council, the *Uttara Taraka*, of the 22nd September, writes:—It is said that certain pro-Besantists in the Imperial Council have not relished this speech. These people will not like those who express their views so openly and candidly. At this crisis of the British Government our duty is to help them in all possible ways. When a man is ill, would it not be very ungrateful on the part of his sons to be pointing out his mistakes, instead of attending to his wants? UTTARA TARAKA, Parur, Sep. 22nd, 1917.

Sir Michael O'Dwyer's speech.

30. The *Swadesamitran*, of the 21st September, reproduces in Tamil the proceedings of the meeting of the non-Brahmans held on the 20th idem in the Gokhale Hall appearing in the *Hindu* of the 22nd September, and comments thereon in the following strain:—It is the telegram sent by Mr. Tyagaraya Chettiyar to the Secretary of State for India supporting the repressive measures of the Government and objecting to the introduction of political reforms, that has stirred up all the people to activity, irrespective of educational qualifications, wealth or status. Yesterday's meeting was in a way indicative of the patriotic fervour of the people of this Presidency and their excitement at the cable sent by Mr. Chettiyar in their name. If the English officials, who say that others than Brahmans do not want political reforms, had been present at this meeting, they would have realised how they have all along been acting under a wrong notion. We are really glad that an association has been formed with the name of the Madras Presidency Association with the object of promoting the educational, social and political advancement of the non-Brahmans of this Presidency. Though we accept the view expressed by Lodd Govinda Das that there was no necessity for a separate association for the non-Brahmans and that the interests of the non-Brahmans could well be safeguarded by existing institutions such as the Madras Mahajana Sabha, no one can deny that the bureaucracy, either believing the deceitful tactics played by some in the name of the South Indian People's Association, which claims to represent 40 millions of non-Brahmans, or pretending to do so, began to ignore our political aspirations. It is clear from the speech delivered by Lord Pentland in May last, making light of our political agitation, that he believed the traitorous movement set on foot in Madras by some pretenders to be a true one. In replying to the resolution of the Hon'ble Mr. B. N. Sarma in the Imperial Legislative Council condemning the recommendation of the Public Services Commission that there should be a preponderance of Europeans in the Civil Service and the Police Department, the Hon'ble Mr. Couchman, who represents the Madras Government in that Council, stated that, as there was a difference of opinion between the Brahmans and non-Brahmans in Madras, Mr. Sarma's resolution could not be taken to have the support of all the Indians. The Hon'ble Mr. V. S. Srinivasa Sastriyar gave a proper reply to this. When, at the very moment that Mr. Srinivasa Sastriyar stated in the Imperial Legislative Council that the party of *Justice* represented only a few, that the real non-Brahman party was in the forming and that the latter would uphold the views of the Congress, a new association of non-Brahmans was started in the Gokhale Hall, no other argument is needed to prove the necessity for this association. We, therefore, heartily approve of its having come into existence. SWADESAMITRAN, Madras, Sep. 21st, 1917.

The non-Brahman meeting.

The *Hindu Nesan* also reproduces the proceedings of the non-Brahman meeting referred to above in its issues of the 21st and 22nd instant. HINDU NESAN, Madras, Sep. 21st & 22nd, 1917.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The non-Brahman movement.

The *Kistnapatrika* of the 22nd September, publishes a letter in which the writers, 17 in number, disown the leadership of Doctor Nayar and Rao Bahadur Thiagaraya Chetti, already abstracted from the *Andhrapatrika* of the 19th idem, on page 2405 of the weekly report.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

A new non-Brahman movement.

The *Andhrapatrika*, of the 24th September, publishes a resolution of the Madras Presidency Association over the signatures of the President, etc., which says:—Those who have signed below criticise the "ridiculous" words of the Hon'ble Mr. Couchman in the Imperial Legislative Council. . . His statements are groundless. The persons who, according to his words, represent 97 per cent of the population of South India are, in the opinion of non-Brahmans, hostile and insincere in representing the views of the non-Brahmans of South India, in matters conducing to the welfare of the people.

HINDU NESAN, Madras, Sep. 20th, 1917.

The Pudukkōttai War Loan Lottery.

31. Adverting to this lottery, the *Hindu Nesan*, of the 20th September, observes:—We cannot but say that on account of this lottery, many poor people will have to lose the little savings of their hard labour. Should similar lotteries be started in quick succession in the Native States, great hardships might be caused to the poor people who get no prize Further, in Pudukkōttai a large amount does not seem to have been realised through this lottery, and with this, we trust, will subside the eagerness to run public lotteries.

DRAVIDAN, Madras, Sep. 20th, 1917.

A Home Rule meeting at Tiruvannāmalai.

32. Adverting to a meeting of the Home Rulers reported to have been held at Tiruvannāmalai on the 16th September to celebrate the "Home Rule Day", a correspondent of the *Dravidan*, of the 20th idem, characterises the Home Rule flag said to have been hoisted on that day as the flag indicative of danger and observes:—Some of the words uttered by the Home Rulers in the course of their speech on the occasion created hatred towards the Government. These Home Rulers are carrying on their work so boldly that others begin to doubt the existence of Government, and it is expected that this doubt will be cleared soon. Why have not the Government come forward to haul down the Home Rule flags flying in this place, while similar flags were hauled down in Erode and Coimbatore?

DRAVIDAN, Madras, Sep. 20th, 1917.

A Home Rule meeting at Gobichettipalayam.

33. Referring to a Home Rule meeting reported to have been held at Gobichettipalayam on the 9th September 1917 and to the speeches delivered at the meeting by Mr. B. V. Narasimha Achariyar (sic) and Doctor Varadarajulu Nayudu, a correspondent of the *Dravidan*, of the 20th idem, says that he left the meeting the moment he found that Doctor Varadarajulu Nayudu's speech was likely to create hatred towards the Government and to wound the feelings of those who sympathised with the Dravidians.

DRAVIDAN, Madras, Sep. 20th, 1917.

Triumph.

34. In the course of a leaderette under this heading, the *Dravidan*, of the 20th September, refers to the public meeting held in the Gokhale Hall by the Home Rulers to convey their congratulations to Mrs. Besant on her release at which Sir S. Subrahmania Ayyar is said to have spoken vehemently, condemning the trend of the order (of release) and the weakness of the Government, and dwelling upon the advice conveyed to *New India* by Mrs. Besant not "to crow" about the release, hopes that Home Rulers would act upon this advice and avoid unnecessary disturbance.

DRAVIDAN, Madras, Sep. 20th, 1917.

Erode and Home Rule.

35. A correspondent of the *Dravidan*, of the 20th September, invites the attention of the Government to the conduct of Mr. S. S. Venkataramana Ayyar of Erode, who is alleged to have arbitrarily entered the municipal choultry at Erode, stuck to it on the ground that he was a Brahman, in the absence of Mr. Sambasiva Mudaliyar, the new Tahsildar, who was halting there with the permission of the municipal vice-chairman, tracing the incident to the displeasure of the Home Rulers at the new Tahsildar having replaced Mr. Setu Ayyar, who was transferred from the place on the ground that he was a Theosophist and as such was favourable to the Home Rule party.

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36. A correspondent of the *Bulletin of Co-operation*, for July, dilates upon the necessity and advisability of the Co-operative Societies in this Presidency investing their reserve funds in the War Loan as desired by the Registrar, as those in other Presidencies have done, as they would thereby have a better security for their funds, in that the security offered by the Urban Bank where their funds are now invested is only the funds of the Bank while the security, if they are invested in Post Office Cash certificates, will be the Government of India and the entire wealth of India.

Co-operative Societies and the war.

BULLETIN OF CO-OPERATION, Madras, July 1917.

37. Another correspondent of the *Bulletin of Co-operation* for July, attributes the unsatisfactory work of the credit side of the Co-operative Societies and the large amount of unrecovered loans to the apathy of the panchayats on account of their not being remunerated for their services, and suggests that the existing state of affairs can improve only by the members of Co-operative Societies being all of them educated, which will be possible only if they get out of Government control.

The Credit department in Co-operative Societies.

BULLETIN OF CO-OPERATION, Madras, July 1917.

38. Referring to the resolution moved by the Hon'ble Mr. B. N. Sarma in the Imperial Legislative Council that the recommendation of the Public Services Commission that the Indians should not be given more than 25 per cent of the higher appointments in the Police and Civil Services, the *Swadesamitran*, of the 22nd September, observes:—The object of this resolution was only that the number of higher appointments available for any community in these services should not be based on a racial distinction and that the Indians should be given these appointments whenever capable hands were available. Till now, the administration was carried on in this country with an apparent difference between the rulers and the ruled, the latter being always suspected a little by the former. That this time is past is betokened by the announcement of the British Government that the aim of their administration is that the Indians should have Home Rule in course of time and that is why the elected members urged in the Council for the appointment of duly qualified Indians to higher posts in the service, which are now held by Anglo-Indians. But the Hon'ble Mr. Bray, the Chairman of the Bengal Chamber of Commerce, opposed the resolution and pleaded that the British should preponderate in the administrative services in order to safeguard the interests of Anglo-Indians. But in the same breath he accepted the ideal of the grant of Home Rule to India. How can these two views be reconciled? If Home Rule is granted, then Indians will naturally preponderate in the services, as they form a large percentage of the population, and we do not know how Mr. Bray expects the interests of the Anglo-Indians to be safeguarded then. Is not the announcement that Indians can have Home Rule based on the confidence that they would properly attend to the interests of the British Empire? That confidence by itself should be taken to be a guarantee for the interests of the Anglo-Indians here being safeguarded. Neither the administrative work nor the political principles of the Indians till now give room to any suspicion to the contrary. There is no justification whatever for thinking that the moment they get the responsibility of the Government in their own hands, the Indians will begin to impede European trade. So the reasonable cause for the Anglo-Indians is to seek for their community being properly represented and not to plead for their influence being maintained in the services, just when the principle of conferring responsible appointments on Indians in view of the ideal of Home Rule, is given effect to. We think Mr. Bray voiced only the opinion of a few members of his community, in the strong language he used in opposing the resolution; for, though Sir Michael O'Dwyer vehemently criticised the principles of Indian leaders and the Home Rule movement some days back and the *Madras Mail*, posing to maintain the prestige of the bureaucracy, calls upon the Governor of Madras, nay the English officials in all provinces, to resign immediately as a protest against the action of the Government of India and the Secretary of State in having compelled the Government of Madras to release Mrs. Besant and her colleagues—which advice, we may state definitely, for aught we know, will not be acted upon by His Excellency the Governor—the sympathetic speech of the Viceroy, the statement of Sir Michael

Indians and higher appointments.

SWADESAMITRAN, Madras, Sep. 22nd, 1917.

O'Dwyer that he would abide by the views of the Viceroy and the refutation of the attitude of the *Madras Mail* by the *Madras Times*, the *Times of Ceylon* and the *Capital of Calcutta* show that the majority of the Anglo-Indians have a broader outlook of things.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

The internment orders and the bureaucracy.

39. The *Swadesamitran*, of the 24th September, reports the *National Weekly*, an English paper, to have written as follows on the internment orders and the bureaucracy:—What happens to Mrs. Besant and her colleagues may not appear so important. But the world may be surprised at Great Britain, which has drawn its sword for doing away with despotism in foreign countries, allowing excesses to be committed in countries subject to her. This should be noted by the British public. So those who are anxious that the good name of Great Britain should not be tarnished and those who wish that the British Empire should consist of free races, should insist upon the immediate release of Mrs. Besant and others. Leaving this alone, the bureaucracy in India has transgressed its bounds. The British public should note how much the members of this bureaucracy have got spoilt on account of the consciousness of their official influence and to what extent they are prepared to commit excesses. The bureaucracy in India stands condemned with one voice by the people.

DRAVIDAN, Madras, Sep. 24th, 1917.

"Hurry-curry."

40. In the course of a leader under this heading in the *Dravidan* of the 24th September, in which the paper dwells upon the unwisdom of Mr. Kesava Pillai in starting a new non-Brahman association by joining the Brahmans and condemning his own brethren, the following observations occur:—Will Lord Pentland care for his post if anything is done which may be derogatory to his dignity? Though our friends are aware of Prime Ministers and the Members of the Cabinet in England resigning their appointment at junctures like this, it is indeed strange that they should plead ignorance of this practice now.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

The new policy.

41. The *Swadesamitran*, of the 24th September, refers to the withdrawal, by the Bombay Government, of the order issued by them against Mrs. Besant nearly one year back, prohibiting her entry into that Presidency, and writes:—Every one will trace this order as well as that issued by the Madras Government last week to the decision of the Government of India that the restrictions imposed on Mrs. Besant need no longer exist. But there is a noteworthy difference between the wording of the order of the Local Government and of that of the Bombay Government. The Madras order shows that the Governor and his Councillors have acted either in deference to the opinion of or under the compulsion of the Government of India. But the Bombay order indicates the hearty approval of that Government of the present attitude of the Government of India and the Secretary State, that, in view to the calm and dispassionate discussion of the proposed reforms, all causes for heartburning among the Indians of every class should be removed. We anxiously pray that the Government of India should give effect to this broad view in its entirety. Our friends know that some other patriots have also been interned like Mrs. Besant on account of their having worked actively in the service of their country, and Messrs. Muhammad Ali and Shaukat Ali are two among them. In reply to a question by the Hon'ble Mr. Jinnah about these two patriots, it was stated that the matter was under the consideration of the Government. We need not point out that the delay in publishing the decision of the Government is causing anxiety not only to the Muhammadans but to all people here. We would respectfully urge upon the Viceroy the inadvisability of making unnecessary delay or coming to undesirable conclusions regarding the release of these two. He need not hesitate in the least to release them. Public peace in the country will improve immensely on account of their release. We will assert that it is only a delay in their release that may lead to agitation and unrest and it is impossible that their release should lead to any such results.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

The currency crisis.

42. In a leader under this heading the *Vartakamitran*, of the 9th August, dwells upon the various steps taken by the Home Government to meet with the currency crisis caused by the war and observes:—The Secretary of State for India has announced that

the value of currency bills sold in England every week will henceforward be reduced from 120 to 90 lakhs of rupees. This step seems to have been taken only to provide for the expenses to be incurred in India on account of the war. But, this may hamper the trade between India and England. Ever since the beginning of the war, the quantity of gold imported into India has been gradually going down. Last year gold to the value of £750,000 went out of India. As the amount of gold in circulation is going down, they have begun to issue a larger number of rupees. But this causes hardship to the people. Firstly, there is a loss incurred by them in that the Government take away pure silver and issue the one-rupee coin containing only silver worth 9 annas. Secondly, trade with Japan, America and other countries will be hampered. We cannot pay for the articles purchased from them by our notes or rupees, for they will put only the value of 9 annas on our rupee. Even the silver and gold received in lieu of the articles exported by us will be taken away by the Government and given back to us as rupees or notes. The excessive circulation of currency notes will raise the prices of all articles. There is room for various other difficulties also to crop up. Judging of the situation, the increased circulation of currency notes may not only curtail foreign trade, but also create several hardships in internal trade.

The issue of 1 Re. and Rs. $2\frac{1}{2}$ notes.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

43. Referring to the decision of the Government to issue 1 Re. and Rs. $2\frac{1}{2}$ currency notes, the *Vartakamitran*, of the 9th August, observes that it is not advisable to increase the bulk of paper currency in India, as the people, being generally uneducated, prefer coins to currency notes and that the issue of the proposed notes may therefore lead to a decline of the confidence of the people in the Government.

The Englishmen and Indian political progress.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

44. The *Swadesamitran*, of the 25th September, writes :—When we, Indians, urge that we should have a form of Government which will be responsible to the people, and that the popular influence should prevail in the administration of the country, some of the Englishmen are annoyed at us, some obstruct us, and some are silent, while a very few support us. Why is this? It is only because they are not only ignorant of our aims and ideals but are also disinclined to understand them. Besides this, there is also the unfounded status they create for themselves, as being members of the ruling race. The statement made by Sir Hugh Bray in the Imperil Legislative Council a few days back, that as the Anglo-Indians and their ancestors had sacrificed their life and wealth for the welfare of India, they were alone entitled to bring about the progress of India, would surprise many Indians. Can Sir Hugh Bray or the members of his class have a better interest and ardour in the advancement of India than us, the children of the soil. As for their claim that they and their ancestors had sacrified their wealth for India, we will repeat here the remark of the Indian Social Reformer that the Government of India can raise a huge loan and return the amount said to have been contributed by them. The Indians longing for political progress neither forget nor ignore this class. Such being the case the words of Sir Hugh Bray can only cause laughter and surprise.

Simultaneous examinations.

HINDU NESAN, Madras, Sep. 25th, 1917.

45. Referring to the resolution moved by Pandit Madan Mohun Malaviya in the Imperial Legislative Council on this subject, the *Hindu Nesan*, of the 25th September, observes that the resolution was lost because a number of members merely favoured the Government Member without having an independent opinion of their own, and remarks :—When the principle of this resolution is upheld even by the Muhammadans, it will not do for the Government to persist in denying the request of the people. The holding of the Civil Service examinations simultaneously both in England and India is a thing which is bound to happen and an attempt to prevent its happening will resemble only an attempt to block a big flood by a dam. The waves of political reforms have begun to surge in the ocean of the Indian community. No one can prevent these waves from beating the shore or their washing away portions of it. It is not possible for the Anglo-Indian Civilians to monopolise the appointments in the Civil Service, in order to preserve the British nature of this service. No good will come out of imposing hard and fast rules

preventing Indian Civilians holding appointments in this service. It is only a system in which facilities are afforded for educated Indians also to enter the Civil Service and share the administration of the country that will do credit to the British rule. The Indians do not selfishly want the Civil Service examination to be held only in India. Their demand is only that it should be held simultaneously both in England and in India, and we cannot see how this demand is unreasonable. It is a vain fear that, if this prayer is granted, the Indians would secure the required qualifications and carry away several of the appointments now held by the members of the Civil Service, and that the effect of it would be the reduction of Anglo-Indian civilians thus altering the British nature of the administration in India. We can safely assert that the loyalty of the Indians will not be reduced in the least by this. On the other hand, the conferment of higher appointments on Indians will only strengthen their attachment to the British Empire.

DRAVIDA PATRIKA, Madras, Sep. 26th, 1917.

A prophecy.

46. The *Dravida Patrika*, of the 26th September, reports a famous songstress in New York to have predicted long ago that a new era would begin after 1916, when the people of the several countries in the world would wake up, that kingdoms would then be in danger, that kings would lose their brains, that several democracies would come into existence in Europe, that there would be many revolutions, that the whole world would be welded into one kingdom, that all these would be brought about by the force of a great saint, who would come in the east and who would control the whole world, that Mr. Woodroe Wilson, the President of the United States of America, would be his first disciple and that the future would witness many strange events.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

Post-war trade.

47. The *Vartakamitran*, of the 9th August, has the following short note on this subject:—If a tax is to be levied in India, there is the loud cry of the Lancashire mill-owners. For similar taxation in China, there is the cry of the Japanese mill-owners. It is said that the representatives of these two countries, England and Japan, are going to reform the conduct of trade after the war. Our readers can themselves understand how far the decisions arrived at by these representatives would be productive of good to other countries. People, though they profess to work for the good of others, seem to care only for their own interest.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

Soap-factories in India.

48. Adverting to the attempts made by the Lever Brothers of Manchester, the proprietors of a big soap factory in England, to establish a soap factory in India, the *Vartakamitran*, of the 9th August, observes:—It is clear that the above company intends establishing a factory in India itself to escape the import duty which may be levied after the war in the interest of the Indian industries. There has also been a rumour that the Government soap factories at Calicut and Tanur would be sold to this firm. We do not know if there is any truth in this rumour. If, however, this happens to be true, no other harm can there be that our Government can do to the Indian industries.

What is the use of rendering help to those who can conduct great industries without any aid from the Government? If the firm referred to above begins to establish factories here, the soap industries already existing in this country will be completely ruined. Though it may not be possible to prevent foreigners from starting industries here, it is enough if the Government refrain from rendering any assistance to them.

THOZHIL, Madras, August, 1917.

The present situation.

49. In reviewing the present condition of the people in this country, the *Thozhil*, for August, remarks that they have not yet realised the importance of performing their duty for duty's sake but are only eager to draw their salaries idling away their time, and observes that such people should be methodically reformed and taught to co-operate with each other and conduct themselves impartially and faithfully in the discharge of their duties, and that the confirment of Home Rule or high offices on those who cannot act impartially, would only result in many an internal dissension among the people and great hardship to them.

Home Rule League, Guntūr.

VAISYAMITRAN, Devakottai, Sep. 10th, 1917.

50. The *Vaisyamitran*, of the 10th September, while publishing an abstract of the proceedings of the public meetings held at Guntūr under the auspices of the local Home Rule League on the 1st and 2nd idem, says that, at the second meeting, Mr. Sri Ram of *New India* office delivered a lecture on passive resistance and advocated its adoption by the people as the sure means for the progress of the country, seeing that petitions submitted to Government are of no avail.

A Home Rule meeting at Tiruvarur.

HINDU NESAN, Madras, Sep. 24th, 1917.

51. The *Hindu Nesan*, of the 24th September, publishes the proceedings of a public meeting held at Tiruvarur on the 19th idem to congratulate Mrs. Besant on her release, when one of the speakers, Mr. P. K. Subrahmanya Ayyar of Pazhayavalam, is said to have made the following observations:—Within a few years of English education, our country almost reached a stage of atheism. Mrs. Besant, by her endeavours in the Theosophical Society, began to instil a feeling of devotion into the minds of the people and organised the universal brotherhood with a view to eradicate all religious hatred. Then seeing that reform is needed in the constitution of the Indian Empire, she has come forward to work in this direction. The Emperor is always a good person, while those who carry on the administration for him here, do not know what should be done. As the authorities are not performing their duties properly, Mrs. Besant has taken a vow to point out the mistakes committed by them.

Home Rule League, Satyamangalam.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

52. The *Swadesamitran*, of the 25th September, publishes the proceedings of a public meeting held at Satyamangalam in the Coimbatore district on the 21st idem, under the auspices of the local Home Rule League, to congratulate Mrs. Besant and others on their release from internment. A resolution is said to have been passed at this meeting requesting His Excellency the Viceroy to condemn the action of the Anglo-Indian papers, which publish mischievous comments, obstruct political movements, induce the official class to take such action as would cause excitement in the minds of the people and, without paying due regard to the national progress, attempt to disturb the harmony between the rulers and the ruled, and of the other papers which create hatred between one community and another, and warn them to abide by law in future.

The *Madras Mail* and the present situation.

LOKOPAKARI, Madras, Sep. 24th, 1917.

53. The *Lokopakari*, of the 24th September, writing, in almost the same strain as the *Swadesamitran* of the 19th idem, the comments of which are abstracted in paragraph 55 of Report No. 38 of 1917, observes:—The *Madras Mail*, which commands considerable influence with the authorities and which was also responsible for the internment of Mrs. Besant and others, is bent upon obstructing the attempts made by the Indians for their progress. The object of this paper is that the Indians should continue to be slaves even in these days of high civilization. It never thinks that the Indians also, as British subjects, are entitled to exercise the same rights, but its aim has always been to insult them by creating several differences between the Anglo-Indians and the Indians, speaking of the former as the ruling race and the latter as the subject race and by assuming a favourable attitude towards the authorities. It is action like these that has now caused an agitation among the public. Instead of taking the views expressed by such papers for gospel truth, the Government should put them down as causing excitement among the people. If the authorities assume an impartial attitude in their actions, there will be no cause for agitation in this country and the internment of Mrs. Besant and others also would not have happened.

PRABANCHAMITRAN, Madras, Sep. 25th, 1917.

The *Prabanchamitran*, of the 25th September, reproduces the above.

An anti-Home Rule meeting at Erode.

SWADESAMITRAN, Madras, Sep. 24th, 1917.

54. One P. S. Muhi-ud-din Bacha writes to the *Swadesamitran* of the 24th September, controverting the facts contained in the telegraphic communication published in the *Swadesamitran*, of the 19th idem, and referred to in paragraph 51 of Report No. 38 of 1917, and, in doing so, contradicts, in particular, the statement made therein that the anti-Home Rule meeting held at Erode on the 17th idem was convened at the instance of the authorities.

DRAVIDABHIMANI, Salem, Sep. 21st, 1917.

Railway stationmaster for Mesopotamia.

55. The *Dravidabhimani*, of the 21st September, also thinks that it is undesirable to make any distinction in the matter of pay between Indian and European stationmasters in Mesopotamia, so long as there is no difference in the quality or quantity of work turned out by them.

DRAVIDABHIMANI, Salem, Sep. 21st, 1917.

Communal representation.

56. The *Dravidabhimani*, of the 21st September, writes, on this subject as follows:—India is a thickly-peopled country consisting of people of various castes and creeds. If, therefore, members are to be elected on the basis of caste or creed to the Councils which conduct the administration of this country, the number of elected members would be unduly large. But there is no relation between our caste principles and the Government; nor do we follow the respective professions as required in our caste regulations. The Brahmans have given up their pontifical functions and taken to every kind of business, and the people of other castes also are doing the same. It is, therefore, desirable to elect, as is done in England and other places, members to represent every profession. If this is done, those following even the most menial profession, though illiterate, can choose among the members of their community an educated person, who can represent their interests in the Council.

DRAVIDAN, Madras, Sep. 24th, 1917.

A lecture on chastity.

57. A correspondent writes to the *Dravidan*, of the 24th September, that when a lecture on chastity was delivered at a meeting of the *Kottaru Vidya Vardhana Samajam* on the 21st idem, one of the speakers remarked that the English language and the British administration alone were responsible for the decline of moral rectitude in India, but that this remark met with indignant protests of "No," "No" from the audience.

The correspondent further adds that after the close of the meeting informal discussion ensued between certain Home Rulers and others about the merits of Home Rule and that, as the former could not maintain their cause by arguments, the matter passed from words to blows.

SWADESAMITRAN & HINDU NESAN, Madras, Sep. 25th, 1917.

Sir Rabindranath Tagore and Mrs. Besant.

58. The *Swadesamitran*, and the *Hindu Nesan*, of the 25th September, reproduce in Tamil an extract from a letter written by Sir Rabindranath Tagore to a friend in England, explaining his conduct in sending a message of sympathy to Mrs. Besant, as it appears in the *Hindu* of the same date.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

His Excellency the Governor of Madras.

59. The *Andhraprakasika*, of the 20th September, says in its leader:—The rumour is afloat that Lord Pentland is going to resign his office. We do not say it is incumbent on His Excellency to inconvenience the British Government by doing so. But if he thinks of doing so for maintaining his self-respect, we cannot say he is in the wrong. It is a fact that the Madras Government have lost their prestige. It may be true, that, unless a change takes place in the personnel of the Government, confidence cannot be restored. . . . Whether the action of the Government of India is right or wrong will not be known until the last scene in the drama is exhibited.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

Mail peons and runners.

60. The *Andhraprakasika*, of the 20th September, publishes a letter in which the mail peons and runners complain that the remuneration paid to them is too small, that some of them have to run 20, 30 or 40 miles a day, and that their appeals for an increase of pay have hitherto been unheeded, and pray that the authorities will at least now raise their pay.

ANDHRAPRAKASIKA, Madras, Sep. 20th, 1917.

The Kistna Eastern Delta.

61. Under this heading the *Andhraprakasika*, of the 20th September, gives some particulars for the immediate attention of the Government, relating to the proposed conversion of wet lands to dry, the field channels in zamindari villages, repairs of drainage channels, etc.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

The Kistna Eastern Delta. Things deserving Government's immediate attention.

Under this heading, a correspondent to the *Andhraprakasika*, of the 21st September, says:—Ever since the appointment as Executive Engineer of Mr. V. T. Srinivasa Ayyangar, who is famous as the Project Engineer, we have not only been hopeful that the delta troubles

will be over, but we have been happy to hear that he has been endeavouring to remove those troubles. We have been expecting that his proposals about drainage channels and supply channels, which are profitable to both the ryots and the Government will be carried out. . . The ryots are thunderstruck to hear that he has been transferred on account of certain secret petitions charging him with bribery. We are sure that he is not a man of such a nature. We can assert that these charges are the result of intrigues against him. . . If he is again made the Executive Engineer of this Division or the Special Duty Executive Engineer again in this division, our troubles will be removed.

The Kistna Eastern Delta.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The *Kistnapatrika*, of the 22nd September, publishes for the immediate attention of the Government some suggestions about the irrigation of the Kistna Eastern Delta relating to field supply channels, drains, new darkhasts, etc.

The Kistna Eastern Delta.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

The *Andhrapatrika*, of the 24th September, publishes proposals for the immediate attention of the Government relating to "field supply channels", "drainage arrangements", "new *darkhasts* for water", "the necessity for an Executive Engineer who is able and who wishes the welfare of the people", etc., in the Kistna Eastern Delta, already noted from the *Kistnapatrika* and the *Andhraprakasika*.

Home Rule and the *Dravidian*.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

62. The *Andhrapatrika*, of the 21st September, reports Mr. Kalyanasundara Mudaliyar to have said in a speech in the Gokhale Hall on the 19th:—The *Dravidian* deliberately engenders wrong impressions in the minds of the Dravidian brethren by stating that Home Rule means Brahman government and by warning the non-Brahmans against it. The paper decries Indian religions, politics and languages, and states that India is not in a fit condition to receive self-government. May not the non-Brahmans be polluted by the improper writings of this paper.

Reception to Mrs. Besant.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

63. Referring to the "welcome" given to Mrs. Besant on her release, the *Andhrapatrika*, of the 21st September, says:—It is talked of that such a reception was not accorded even to the Viceroy. . . It is now becoming plain what great deeds may be done by popular power. As such power increases, the desires of the people cannot but be realised. The people have therefore to promote union among themselves and persevere in their constitutional agitation for self-government. Mr. Montagu will not fail to note the unanimous voice of the people. The reform scheme will certainly then be carried out. . . The agitation of the people to have the interned released has borne fruit. . . The Anglo-Indians and the few Indians who follow them are trying to excite the anger of the Provincial Government. They are decrying the farsightedness of His Excellency the Viceroy and the Secretary of State. They say that they will strike work and obstruct the peaceful conduct of Government. The people should soon gain their object by co-operating at this juncture with His Excellency the Viceroy and the Secretary of State, who have undertaken to work for the advance of India.

The mischief of the *Mail*.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

64. Under this heading, the *Andhrapatrika*, of the 21st September, says:—The *Mail* has not given up its threats. It says that it will obstruct the Government doing their work peacefully. The Anglo-Indians do not like the people obtaining privileges. The Anglo-Indian papers complain whenever any restrictions imposed on the people are removed. These papers are highly indignant at the release of the interned. The *Pioneer*, the *Englishman* and the *Mail* are urging Lord Pentland to resign his office. . . We cannot see how the Provincial Government have been dishonoured when the Government of India have cancelled their own order. . . Lord Pentland may resign with pain of mind. But it should be remembered that the welfare of the country is more important than the resignations of Government authorities. The strength of the Government depends on the loyalty of the people. If there be any the least commotion among the people, the strength of the Government will decline. The present act of the Government has manifested their strength. Nothing can be more unwise than to deem this act a weakness on the part of the Government. Whatever change the Government may intend to

effect, they must have as their goal the advancement of the people. They must not heed the threats of the *Madras Mail* which has undertaken to obstruct the progress of the people. Whatever may be the critical situation in which the Government may be placed on account of the misdeeds of the Anglo-Indians, the people will certainly be ready to sacrifice their all to ward off such a situation. Whichever officer may resign, Mr. Montagu has to give the same answer which Lord Morley gave when Sir B. Fuller threatened him. . . The *Mail* will note that answer and behave more wisely.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

The new non-Brahman meeting.

65. In commenting on the proceedings of the meeting of "the new non-Brahman meeting" held on the 20th September in the Gokhale Hall, the *Andhrapatrika*, of the 21st September, says:—All sections of the Indians are in agreement with the Congress scheme of reforms. It is impossible for anybody to oppose the ideal of self-government voiced forth by thirty crores of people.

The same paper, elsewhere, gives in Telugu the proceedings of the meeting above referred to and gists of the speeches delivered therein, to be found in the *Hindu* of the 21st September.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

The Home Rule training classes.

66. The *Andhrapatrika*, of the 21st September, reports Sir S. Subrahmanya Ayyar to have said at the meeting held on the subject of Home Rule training classes: It may be said that nobody else is more loyal to the British Crown than the Home Rulers. We are not loyal towards the bureaucracy only. The present connection between India and England must continue.

ANDHRAPATRIKA, Madras, Sep. 19th, 1917.

A separate *Andhra* Conference.

67. Under this heading the *Andhrapatrika* (weekly), of the 19th September, says:—The present great war has unsettled settled institutions. . . The Home Rule agitation has spread fast all over India, and has created panic in the minds of the rulers, so much so that they resorted to repressive measures. The direct result of this was the internment of patriots like Mrs. Besant, and the indirect result is a forcible impetus given to the Home Rule agitation. When the whole country was made the butt of repression, the people have begun to show courage and daring. Political agitation has spread with force all over India and in the British Isles too. As the agitation increased, the indignation of the rulers also increased. The bond of sympathy between the rulers and the ruled has begun to be relaxed. At this juncture, Mr. Montagu entered into Indian administration. This entry of Mr. Montagu, political agitation, and the repressive policy of the rulers, have been the cause of organising this special Andhra Conference.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

A dumb Government.

68. The *Andhraprakasika*, of the 21st September, says under this heading:—The Decentralization Commission remarked that the Government of India would do well to have an eye always on the Provincial Governments. This remark is now ruining those Governments by depriving them of their authority. Relying on this remark, the *Madras Times* said the other day that the Government of India are responsible for the administration and welfare of the country. If that be so, what is the use of the Provincial Governments? Why should Governors and the members of Executive Councils be paid thousands and maintained? What is the use of local Legislative Councils? It was the belief of the people that the Provincial Governments had to look after the welfare of the territory in their charge. Now it has to be said that the Provincial Governments are not responsible for this, and that that responsibility has been shifted to the Government of India. Our countrymen expect some reforms. But it is a pity that these reforms will begin with the deprivation of the authority of the Government of Madras. . . It does not appear that the Secretary of State for India is of opinion that it will be well to curtail his powers of interference in the administration of India. There is no need to describe the step-motherly love of Mr. Montagu in the matter of giving independent authority to the Provincial Governments. . . Those very Indians who have greatly agitated for the abolition of the office of the Secretary of State for India, now praise to the skies the arbitrary rule of the Secretary of State. The Provincial Governments and the Government of India are now subjected to

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the Government of cablegrams. . . From what has happened of late, it appears that neither the Government of India, nor the Secretary of State will agree to the grant of independent authority to Provincial Governments and the curtailment of the powers of the Secretary of State. . . Hundreds of Indians have been interned in Bengal. Many who have committed the same offence as Mrs Besant are suffering internment. It is to be regretted that the Government of India who deemed Mrs. Besant innocent and ordered her release have not released them.

The non-Brahman *swarajist* meeting.

ANDHRAPRAKASIKA, Madras, Sep. 21st, 1917.

69. Under this heading, the *Andhraprakasika*, of the 21st September, says that the meeting of the non-Brahmans who are in favour of the Congress scheme of reforms did not allow any discussion at all, but simply witnessed among other things the passing of a resolution that the meeting approved of the congress scheme, and wanted separate class representation. It is thus a sectarian meeting.

Berhampur Home Rule League Anniversary.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

70. A correspondent to the *Andhrapatrika*, of the 22nd September, publishes incidents in connection with the anniversary of the Berhampur Home Rule League and remarks:— We regret to say that the antagonists of the Home Rule League have not been able, after having distributed their loyal handbills, to hold a procession.

The recent session of the Imperial Legislative Council.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

71. The *Andhrapatrika*, of the 22nd September, says:—When with *swaraj* as the goal the whole country is with one voice urging the necessity of the immediate introduction of the Congress scheme of reforms, we do not see the use of the Hon'ble Mr. Sarma proposing a resolution in the Imperial Legislative Council recommending that no difference should be made between the Indians and the Europeans in conferring appointments, and the Hon'ble Pandit Malaviya moving a resolution recommending the holding of Indian Civil Service examinations simultaneously in England and India. . . A new era has begun in Indian politics. Even if the above recommendations are carried out and some more seats in the Legislative Councils are granted to the Indians, the time has gone when the Indians would rest satisfied with small reforms. The people are desiring powers. The representatives of the people want administrative and financial powers. . . When we make small requests, the Government will give us smaller boons. There is no use of repenting afterwards. . . The people should concentrate their attention on the ideal of self-government, and see that their attention is not distracted. . . In whatever way we consider the resolutions referred to above, they do not appear to be useful. When the Hon'ble Mr. Sarma's resolution was being discussed, the Anglo-Indians and the bureaucracy expressed their narrow views once again. . . Did the Hon'ble Mr. Couchman give his reply to the Hon'ble Mr. Sarma's resolution in earnest or in jest? The gist of the reply is that when the Brahmans and non-Brahmans do not agree, and have misunderstandings, the Europeans should enjoy the offices in their stead. . . The reply of the Hon'ble Mr. Couchman brings into memory the story of the two cats which quarrelled over a loaf and applied to a monkey to settle their dispute. . . We must enlist the sympathy of the Secretary of State and the Parliament. Our future welfare is not in the hands of the Indian Civil Servants. Unless there is a thorough change in the system of administration, the bureaucracy will not like to give privileges to the people. Not only will our representation to them go in vain, but our ideal also may be made more distant.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

The *Andhrapatrika*, of the 22nd September, says:—They are the enemies of the British Empire who retard the growth of mutual affection between the subjects and the rulers in the Empire, and who try to break the peace of the country at this juncture. It is most despicable to try to engender commotion again in this country at a time when Mr. Montagu is coming to India to remove political restrictions and grant reforms to India. The *Mail* has set about this work. It is regrettable that *Justice* is playing the second fiddle to the mischief of the *Mail*. At the instigation of the *Mail*, the Calcutta European Association and the Bangalore Association have sent a telegram objecting to the release of the interned. . . The *Mail* asks who is responsible for the maintenance of peace

in the Madras Presidency. . . The maintenance of peace has not been affected by the release of Mrs. Besant. The sun and the moon have not changed their orbits. . . It is only the *Mail* that has undertaken to disturb the peace at this juncture. The Government of India have now to cure this mischief of the *Mail*. We are sure that there is no other violent agitator at present. The *Mail* says:—"The idea is fast spreading that Mr. Montagu should resign his office. . . We think that the most important reform should be the removal of Mr. Montagu from office." The chief object of the *Mail* is to see Mr. Montagu removed from his office. *Justice* also is supporting the *Mail* in this matter. . . We must let Mr. Montagu know that excepting a few all the Indians are praising him for his generous spirit. . . The *Mail* and *Justice* put a wrong construction on the expression "provincial independence." They think that it consists in increasing the arbitrary authority of the Provincial Governments without increasing the powers of the people. By the sort of provincial independence which these papers wish for, the only result derived will be that the happiness of the people will suffer.

HITAKARINI, Ellore, Sep. 16th, 1917.

Regarding exodus of Governments to the hills.

72. Referring to the discontinuance this year of the practice of the Government of Bombay proceeding to the Mahabaleswar Hills in October, the *Hitakarini*, of the 16th September, observes as follows:—We cannot understand why the Governments of other provinces also should not follow this example and prevent the useless expenditure of thousands of rupees.

HITAKARINI, Ellore, Sep. 16th, 1917.

Lord Kitchener.

73. The *Hitakarini*, of the 16th September, reports as what is published in a Bengali newspaper the following:—It is being talked about in England that Lord Kitchener was not drowned but is a prisoner in Germany. The Government do not at all support this rumour.

Of course, we should be gratified to hear that our British War Minister is still alive.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The Congress scheme of reforms.

74. The *Kistnapatrika*, of the 22nd September, publishes in Telugu the particulars of the scheme of reforms laid down by the Congress.

KISTNAPATRIKA, Masulipatam, Sep. 22nd, 1917.

The discontent of subordinate officers.

75. Under this heading a correspondent to the *Kistnapatrika*, of the 22nd September, says:—The chief reasons for the discontent of officers are worry, annoyance, overwork, disrespect, mistrust and poverty. The evils of this dissatisfaction are many. They affect not only the discontented, but also the people and the country. Administrative power also will be affected. The Government also will be put to loss. It must therefore be said that to get work done by discontented officers is a loss to all and never an advantage.

ANDHRAPATRIKA, Madras, Sep. 22nd, 1917.

Wickedness of a westerner.

76. Under this heading a correspondent to the *Andhrapatrika*, of the 22nd September, says, with reference to the assault on Mr. K. Hanumanta Rao Pantulu by a westerner:—When we are brought face to face with such evils, we must maintain our self-respect. When life is in danger, it is natural to put up with the mischief of a westerner, and rest satisfied with some temporary remedy. . . The westerner has some privileges in criminal law, and so it is found difficult to get their outrages tried in Criminal Courts. As I took some trouble some time ago to put down the mischief of some Europeans, I personally know such difficulties. I was able to gain my object in the case of about ten Europeans by resorting to passive resistance or by dragging them to courts. Unless we persevere in our undertakings, the westerners will not give up the mischiefs they do to us. There is no difference in the legal procedure in the Civil Courts. . . It is not proper to look upon mischievous acts with forbearance. Especially when such perverse conduct is seen in Europeans, it is necessary to resort to a proper legal remedy. . . We must always follow peaceful methods. I do not advise that we should resort to demoniacal acts and meet mischief with mischief. We should not give up our attempt to drag a bad man at once to the law courts. Great will be the commotion in the political world if an Indian had assaulted a whiteman. The Indians should understand this secret and maintain their self-respect.

77. The *Andhrapatrika*, of the 24th September, says:—The Anglo-Indian papers are endeavouring to create confusion in the country at a time when Mr. Montagu is to visit it. The *Mail* says that it will not agree to the people being satisfied, that there is no need for the prevalence of peace on the eve of Mr. Montagu's visit, and that the country will not sustain any loss even if he does not come. It says that it will do its best to see that Mr. Montagu is removed from his office, and that this attitude is not disadvantageous to India and hostile to reforms. The *Pioneer* and the *Civil and Military Gazette* express the same opinion. While, on the one hand, the Indians are trying for reforms, the Anglo-Indians on the other are trying to frustrate the endeavours of the Indian by showing a hostile attitude towards Mr. Montagu. We should support Mr. Montagu in his good endeavours, and see that the Anglo-Indian papers do not succeed in their attempt to frustrate them.

Anglo-Indian papers.

ANDHRAPATRIKA, Madras, Sep. 24th, 191

78. The *Andhrapatrika*, of the 24th September, says:—The brother of Sir H. Cotton, according to the *Leader*, wrote in 1883, in a work of his, that it was necessary to grant Home Rule to India. So, those who are opposed to the aspirations of the people should know that the desire for Home Rule is not one newly awakened by discontented agitators. . . By the establishment of Home Rule the stability of the Empire will be ensured, and there will be no room for its decline. By granting Home Rule, the Government will help on the union of the Empire

Home Rule.

ANDHRAPATRIKA, Madras, Sep. 24th, 191

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The *Mukhbir-i-Dakhan*, of the 26th September, in a leader on the marginally-noted subject, writes:—

Home Rule.

MUKHBIR-I-DAKHAN, Madras, Sep. 26th, 191

When will a wise man do that which will bring disgrace upon himself?

We have, often in these columns, proved that the participation of Mussalmans in the Home Rule propaganda is not expedient now. We give its explanation to enable Mussalmans to understand readily that at present it is impossible for Home Rule to benefit Mussalmans.

Home Rule means the government of the people by the people of the country. It grants full power of action. Higher educational qualifications are required in order to derive benefit from this form of Government. We have, in the community, only a few Mussalmans possessing the necessary qualification. Their number is comparatively small. Participation is neither legally nor otherwise allowed. Even if allowed, expediency does not permit it. Participation will tend to benefit the other party most. There does not appear to be any instance of the Hindus having sided with the Mussalmans to obtain any Mussalman rights.

From the above statement it is clear Mussalmans will be the losers. Hence expediency demands that we should leave our compatriots alone. If they are endeavouring to get Home Rule, we should try to lay our claims before the Government, which being fully aware of our loyalty, will never ignore them.

We have often heard from Mussalmans that in the matter of preferment their rights are ignored. It is on this account that we bring to the notice of the Government what the Mussalmans desire—(1) one Mussalman should be appointed to the Executive Council, (2) the number of Mussalmans elected for the Legislative Council should be raised from three to six, (3) one Mussalman should be appointed as Judge to the City Civil Court, (4) one to the Small Cause Court, (5) two to the High Court, (6) one Mussalman Member to the Revenue Board, (7) one Mussalman either as Assistant, or Assistant Secretary to the Salt Department, (8) one Mussalman to any important appointment in the Corporation, (9) one Mussalman either as Assistant or Deputy in the Police Commissioner's office, (10) one Mussalman Registrar in the Chief Secretariat, (11) one Mussalman, at least, as Superintendent in the Accountant-General's office.

In short, there should be appointed one Mussalman to some superior post in each and every office in the city as well as in the districts.

Moreover measures should be adopted for the amelioration of the lot of Mussalmans in any of the offices where their claims have suffered, or where promotion has been blocked.

To such higher appointments Mussalmans in the Government service can be raised with regard to the wishes of the community. We believe the Government know their names, and are aware of their qualifications and abilities (*to be continued*).

DESAMATA, Rajahmundry, Sep. 19th, 1917.

Indian industries.

79. A correspondent to the *Desamata*, of the 19th September, says:—Our country which was formerly famous for its industries, and enjoyed great eminence, is looking for foreign industries. Our country is a market for the manufactures of the west. This is the abode of the Goddess of Prosperity. Our wealth is passing into the hands of foreigners. Our daily life depends upon the mercy of the westerners. We are at their mercy. . . In order to develop their trade, the English imposed heavy duties on the articles they imported from India and light or no duties on their articles. Thus they sold their manufactures at cheap prices, with the result that our industries have declined. . . It is not possible to impose heavy duties on foreign imports without the sanction of the Government. The Government of India have no complete independence. They cannot do such things without the approval of the Secretary of State for India, who is a Member of the Cabinet. If he acts against the wishes of the people of Lancashire, who manufacture piece-goods, his position will be at stake. So even Viceroys like Minto, who wish the welfare of the people are unable to impose heavy duties on foreign goods. We need not dwell on the commotion caused by the Lancashire merchants some time ago. So the *swadeshi* vow is the only means for the development of our industries.

ANDHRAPATRIKA, Madras, Sep. 21st, 1917.

A meeting at Coimbatore.

80. In giving the proceedings of the meeting at Coimbatore on the occasion of the release of the interned, the *Andhrapatrika*, of the 21st September, reports Mr. Wadia to have said:—Mr. Montagu's speech surpassed the speeches which Mr. Lajput Rai made in England. Mr. Lajput Rai was not allowed to come to India. He is therefore spending his time in America. But the bureaucracy has not been able to prevent Mr. Montagu coming to India. . . Lord Pentland has arranged to stop the telegram which Mrs. Besant had sent. But has he been able to stop lakhs of telegrams, etc., sent from India? . . . Mr. Arundale has stated that the quarrel with the bureaucracy has commenced today, but the fact is that this war commenced as soon as Mrs. Besant purchased the *Madras Standard* and christened it *New India*.

ANDHRAPRAKASIKA, Madras, Sep. 24th, 1917.

Confusion in Erode.

81. The *Andhraprakasika*, of the 24th September, says under this heading:—Those who have joined the Home Rule League at Erode have the upper hand. It is not known what attitude the Government are going to take towards the non-Brahmans who do not advocate Home Rule, but are loyal to the Government. We hope the Government will do them justice.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

Sir Rabindranath Tagore's views.

82. Under this heading the *Andhrapatrika*, of the 25th September, contains the following in English and in Telugu:—Sir Rabindranath Tagore sends to the press a copy of the letter which he has written to a literary friend in England. In course of the letter he writes:—In your letter you seem puzzled at my conduct in sending a message of sympathy to Mrs. Besant. I am afraid compared with your own troubles it may appear to you too small but yet sufferings have not lost their keenness for us and moral problems still remain as grave in all parts of the world. Constant conflict between the growing demand of the educated community of India for a substantial share in the administration of their country and the spirit of hostility on the part of the Government has given rise among a considerable number of our young men to methods of violence bred of despair and distrust. This has been met by the Government a thorough policy of repression. In Bengal itself hundreds of men are interned without trial, great number in unhealthy surroundings, in jails and in solitary cells, and in a few cases driving them to insanity or suicide. The misery that is carried into numerous households is deep and widespread. What I consider to be the worst outcome of this irresponsible policy is the spread of contagion of hatred against everything western in minds which were free from it. In this crisis the only European who

has shared our sorrow incurring the anger and derision of her countrymen is, Mrs. Annie Besant. This was what led me to express my grateful admiration for her noble courage. Possibly there is such thing as political exigency just there may be a place for utter ruthlessness in war; but I pay my homage to those who have faith in ideals and therefore are willing to take all other risks except that of weakening the foundation of moral responsibility.

A request to the I.C.S. officers.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

83. Reviewing the article under this heading in the *East and West*, the *Andhrapatrika*, of the 25th September, says:—In deciding the present political problem, the powers of the I.C.S. officers will necessarily be reduced. They do not like such an event and so they are hostile to political reforms. If they forget their own interest and look to the interest of the country, such a hostile attitude will disappear. They have, therefore, to broaden their views. They exercise arbitrary authority at present over the people, and in every branch of Government in the district. The welfare of India is in their hands at present. The writer of the article in the *East and West* asks if it is just on the part of the rulers to refuse to grant self-government to the Indians on the plea of their unfitness, in spite of the fact that they have had India under their protection for a century and a half. He states that if the Indians are unfit, the rulers should make them fit and not delay till the end of the world. He remarks that if the Indians have not become competent, it is the fault of the rulers. He writes that the I.C.S. officers should show some self-sacrifice. How far has the proclamation of Queen Victoria been carried into effect? What help have the I.C.S. officers rendered in this matter? It is not merely high offices that the Indians want. Their aim is that the administration should be carried on according to the wishes of the people. They want that their industries, trade, etc., should thrive, and that the country should emerge from its present poverty. It is true that after the establishment of the British Government, peace was established in India. It is true that the raids of Pindaris, etc., were put down. But should such events which should have been dwelt upon half a century ago, be narrated now? The rulers said that there were no funds for free and compulsory education. Village panchayats with powers have not been established. Opportunities have not been afforded for successfully carrying on local self-government. The administrative machinery is exceedingly costly. James Mill wrote that in India the land assessment alone would be enough to meet all the expenditure of the Government. There is no use holding the I.C.S. officers responsible for this bad state of things. Being habituated to the present policy of the Government, their views have become narrow. Their powers should pass into the hands of the people. That may pain their minds. But such a change is very necessary for the progress of the people. So it will be well if the I.C.S. officers begin to show self-sacrifice.

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The Anglo-Indians.

ANDHRAPATRIKA, Madras, Sep. 25th, 1917.

84. The Calcutta correspondent to the *Andhrapatrika*, of the 25th September, says:—Though the attitude of the rulers has changed, that of our Anglo-Indian friends remains venomous without changing. The release of Mrs. Besant is a great source of fear to the *Statesman* and the *Englishman*. The Anglo-Indians in our city have sent a telegram to the Secretary of State for India as if the release would be followed by an earthquake.

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Mrs. Besant's speech.

ANDHRAPATRIKA, Madras, Sep. 24th, 1917.

85. In giving the proceedings of the meeting held to welcome Mrs. Besant, the *Andhrapatrika*, of the 24th September, gives in Telugu a gist of the speech of Mrs. Besant on that occasion, which appears in the *Hindu* of the 24th September.

The co-operative movement.

SAMPAD ABHYUDAYA, Mysore, Sep. 25th, 1917.

86. The *Sampad Abhyudaya*, of the 25th September, says:—The question as to whether Government should or should not have control over co-operative institutions is being discussed in the Madras Presidency at present. Despite the withdrawal of such control, the affairs of these institutions have not been seen to improve. Our people are, as yet, unable to realise the full importance of the movement, and to manage their institutions with their own arrangements as to audit, etc. It is therefore imperative that the system of Government audit should be continued for some time.

SAMPAD ABHYUDAYA, Mysore, Sep. 25th, 1917.

Sir Michael O'Dwyer's apology.

87. In an article under this heading, the *Sampad Abhyudaya*, of the 25th September, writes:—At a recent meeting of the Imperial Legislative Council Sir Michael O'Dwyer behaved most high-handedly, transgressing the rules of the Council, and caused resentment among the members. As soon as His Excellency the Viceroy came to know of this, he reprimanded him and made him apologise to the members. We have never known any situation in the past in which a Lieutenant-Governor was constrained to tender an apology. The British are just administrators. They do not care for even their king when he is at fault. They are practically the rulers themselves. They have even beheaded their King Charles I for going astray. This was a long time ago. The people were thinking that autocratic methods were again beginning to prevail. The British are naturally a democratic race. The release of Mrs. Besant itself goes to prove this fact. We do not share the view of the *Amrita Bazaar Patrika* that it is the present circumstances that led to the vindication of justice. Constitutionalism is bred in the very bones as it were of the British people. May their glory live for ever!

SWADESHABHIMANI, Mangalore, Sep. 21st, 1917.

Writing on the same subject, the *Swadeshabhimani*, of the 21st September, in an impassioned article, observes:—It is most surprising that almost at the same moment when His Excellency the Viceroy had succeeded in pacifying the people who had been perturbed by irresponsible action on the part of the authorities, the Lieutenant-Governor of the Punjab who is only a subordinate of His Excellency should have spoken so contemptuously of Indian public opinion. When the Council Hall was still reverberating the conciliatory words of the Viceroy, Sir Michael poured forth his venom. But his words were derogatory to His Excellency rather than to the public; for, when the host is asking for popular co-operation, would it bring shame on the guests or the host, if a mere subordinate of the latter should drive away the guests? Sir Michael showed himself as bureaucracy incarnate. His speech, though bitter, should at least have shown strict regard for truth. But there is neither truth, nor tact, nor love of justice nor sympathy in it. It has only a full measure of false statesmanship. When the whole country from the Himalayas to Cape Comorin is swayed by one idea, it is only false statesmanship that can seek to sunder the Punjab from the rest of India. What does the Punjab gain after all by this device for creating disunion, by appearing to sing the praise of this province and its loyalty and vilifying the other provinces? What is the reward you have given or are going to give to the Punjab in recognition of her invaluable services in the present war? Pubjab will not be slow to see through your device. O friend, the Puujab! Don't you get caught in that snare! If you know the story of the wolf which induced a poor calf to leave its herd, don't be led away by this O'Dwyer. We feel sure you will not allow yourself to be taken in. For, as our contemporary the *Hindu* has pointed out, Sir O'Dwyer's intention is to assign to the Punjab the rôle which Ulster is playing in Irish politics. But we are confident that you will not agree to it and make yourself a laughing stock. It does not occur to Sir Michael however that others can see through his false statesmanship. These thick-headed people, blinded by their power, do acts which undermine the prestige of the entire class of officers.

SAMPAD ABHYUDAYA, Mysore, Sep. 26th, 1917.

Extremists and Home Rulers.

88. The *Sampad Abhyudaya*, of the 26th September, observes:—Those who fearlessly demanded democratic institutions in the country and were meanly styled extremists by some after the split at the Surat session of the Congress are all now Home Rulers whose patriotism is unparalleled. Sir Subrahmanya Ayyar is the leader and Mrs. Besant is the very soul of the party. The blunders she committed as President of the Theosophical Society and which her enemies are seeking to magnify have now been completely forgotten.

MANORAMA, Calicut, Sep. 21st, 1917.

Mrs. Besant's release and the *Madras Mail*.

89. Referring to the attitude and counsels of the *Madras Mail* in respect of the release of Mrs. Besant, the *Manorama*, of the 21st September, writes:—Is it not seditious on the part of the *Madras Mail* to think that the Government of the country should be made impossible? Would it not be bringing the

Government into contempt, if Government officials were to adopt the above-mentioned evil and perverse suggestions of the *Mail?* In that case, does not this paper which brings the Government into contempt deserve to be punished under the Press Act? These are the doubts which arise in our minds when we read of the impudence (wicked suggestions) of the *Mail*. We trust that the Secretary of State will pay no heed whatever to these meaningless croakings of the *Madras Mail*.

LOKAPRAKASAM, Trichur, Sep. 24th, 1917.

His Excellency the Governor's visit to Calicut.

90. Referring to His Excellency the Governor's visit to Calicut, the *Lokaprakasam*, of the 24th September, observes that, while it is proper that all expenditure on account of the Governor's reception should, as desired by His Excellency, be avoided, it is not right that the people should be deprived of an opportunity to represent their grievances to him through addresses, or, that in view of their having already contributed and still contributing much towards the war fund, they should be called upon to present a purse on the occasion towards the maintenance of the Hospital ship *Madras*, which will be a bad precedent, though what the people intend to give in his behalf irrespective of His Excellency's visit, may be handed over to His Excellency at the time.

QAUMI REPORT, Madras, Aug. 28th, 1917.

A movement for the violation of law.

91. The *Qaumi Report*, of the 28th August (received on the 20th September), referring to the resolution on passive resistance, passed at the Special Conference held at Madras the day before yesterday, regretfully raises its voice of protest and observes:—We do not oppose it on the grounds that the violation of law, called "passive resistance", is illegal. On the other hand, we consider disobedience to an unlawful enactment to be legal, and, as far as possible, it should be honoured in the breach.

In our opinion India has not yet reached the stage of passive resistance. The orders issued by the Government have interfered with the liberties of a few people. We have, however, shown that it is only such persons have the right to disobey the law, whose freedom has been interfered with.

Islam allows disobedience to commands, provided public peace is not disturbed. Otherwise there is the other commandment that the orders of tyrant should be obeyed albeit, reluctantly.

But neither condition exists in India. There is nothing wrong with the policy of the Government, nor are the rulers oppressive. We have no use for passive resistance.

QAUMI REPORT, Madras, Sep. 18th, 1917.

The Government and the goddess.

92. The *Qaumi Report*, of the 18th September, referring to the carrying of Mrs. Besant's effigy by Hindu ladies in the procession, the day before yesterday at Madras, writes:—

"This spectacle has produced a very depressing effect on our perplexed minds, and we submit, with sorrow and regret, that the responsibility of such a deplorable sight rests with the Government. Mrs. Besant is an ordinary woman divorced by her missionary husband and enlightened by the Mahatmas of the Himalayas.

"The Government, in interning her, transformed Mrs. Besant into missionary goddess Besant. We are sure, even if Mrs. Besant had dropped alive from the tops of the Himalayas or had disappeared by drowning in the river Ganges or had ascended into heaven and changed herself into the planet venus, she could never have been reborn in any state as missionary Besant".

The Editor, in attributing all this to the leniency of the Government, observes, "It is really not leniency but a blunder on the part of the Government in having connived at an English woman assuming the rôle of a Brahman lady and an ordinary mortal being to find a place in the Hindu Pantheon."

QAUMI REPORT, Madras, Sep. 19th, 1917.

The first dawn after the night of the release.

93. The *Qaumi Report*, of the 19th September, has a leader on the release of Mrs. Besant and her two associates, in which the editor appreciates the action of the Government in releasing them, and says that this episode will shine in the annals of Britain like the stars for ever.

JARIDAH-I-ROZGAR, Madras, Sep. 18th, 1917.

94. The *Jaridah-i-Rozgar*, of the 18th September, writes:—We have often proved that the plant of Home Rule cannot thrive and bear fruit in India. The Mussalmans, who are said to have gone over to the Home Rulers, have not done so on behalf of the community.

Aspirants to Home Rule. Read carefully.

The Editor quotes the definition of Home Rule given by Moulana Hakim Zainulabdin Sahib Bahadur that it connotes government by the indigenous inhabitants, and not by foreigners, and asks its readers not to be misled by the misrepresentation of self-interested persons.

JARIDAH-I-ROZGAR, Madras, Sep. 19th, 1917.

The *Jaridah-i-Rozgar*, of the 19th September, has a lengthy leader against the Home Rule ideal.

QAUMI REPORT, Madras, Sep. 20th, 1917.

95. The *Qaumi Report*, of the 20th September, writes:—It was in deference to the strong recommendation of the Government of India, that Lord Pentland, the Governor of Madras in Council cancelled the order of internment, passed on Mrs. Besant and others. The step taken by His Excellency the Governor of Madras suggests, even to the man in the street, that His Excellency's action was based on deliberation, foresight, and independence, and that His Excellency deserves all praise and commendation in this matter. An anti-campaign is, however, being started by a few Englishmen who suggest to Lord Pentland that he should resign, because, just to please the Secretary of State, he and his Council have effaced themselves.

The capacity of some Englishmen for understanding affairs.

The Editor, commenting on the opinions of some English papers, e.g., the *Englishman*, Calcutta, and the *Madras Mail*, says that they are making a mistake in singing a song of contempt and disaffection and are hostile to the progress of the country which is the real aim of Lord Pentland. His Excellency is not an inexperienced young man, or a novice not to be able to maintain his dignity. If there had been any truth in this absurd apprehension, His Excellency would have at once recognised it and urged the Government of India to accept his resignation.

It is regrettable to find that the Press Act does not apply to such English papers, otherwise these Editors, whether Englishmen or Indians, who are creating disorder in the country and difficulties for the administration, deserve to be severely dealt with under the Defence of India Act. This can be easily understood; if Lord Pentland were to resign his office today, there would be a veritable hurricane of deplorable aspirations in the country and it would be very difficult to find anyone in the empire to succeed to him. Do the *Englishman* and the *Madras Mail* not wish to create disorder in the country? Are not such suggestions and advice calculated to create rebellion or unrest?

We submit to His Excellency that naturally we are better acquainted with public opinion and assure His Excellency that his honour and prestige are what they were before and that the opinion of those, who indulge in such flights of the imagination, is worthless.

JARIDAH-I-ROZGAR, Madras, Sep. 24th, 1917.

96. The *Jaridah-i-Rozgar*, of the 24th September, refers to the intelligence from Poona, dated the 21st instant to the effect that disunion still continues between Hindus and Muhammadans of Barsee, and that on Monday night the former passed a mosque with a funeral procession accompanied by music owing to which a quarrel ensued and a Muhammadan was seriously injured, and observes:—"It remains to be seen what reply our nominal leaders, who demand self-government and Home Rule along with Hindus and urge that co-operation exists between them both, are going to give."

Friction between Hindus and Muhammadans.

The same paper of the same date enquiring into the cause of the continuance of the internment of Messrs. Muhammad Ali and Shoukat Ali and others remarks:—Does it not show selfishness on the part of our compatriots who made such persistent efforts in obtaining the release of Mrs. Besant and her two associates but beyond indulging in a little lip-sympathy made no endeavours on behalf of poor Muhammadan detinus. If Muhammadans had also been regarded as the natural children of their mother country, Mrs. Besant and others would not have moved from Coimbatore unless all interned Muhammadans were also released. Can we rely on these compatriots and expect betterment at their hands. No! emphatically, no!!

97. The *Mukhbir-i-Dakhan*, of the 26th September, writes:—Today we wish to throw some light on a subject regarding which it is generally believed, the Government is not acquainted with those who really deserve honours; for the Government ignores the claims of those who, in the opinion of the public, merit distinctions by virtue of their services, position and influence In our opinion His Excellency Lord Pentland should appreciate the merit of those who deserve honours, and honour them by giving them titles. We mean those who are considered by the country and community to be respectable, important and influential.

"Honours."

MUKHBIR-I-DAKHAN, Madras, Sep. 26th, 1917.

The editor divides the persons deserving of Government honours into three classes and observes:—"In the first class consisting of the members of the Carnatic family, the names of the following can be included:—(1) Raof Ahmad, Khan Bahadur. He is a respectable member of the family of Azim Jah. His respectability and nobility are admitted. He is in receipt of a substantial stipend from the Government, and is an enthusiastic supporter and advocate of the cause of the Government and the community. He holds the honorary appointments of President of the Urdu Society, Vice-President of the Presidency Muslim League and is an Honorary Presidency Magistrate. There is scarcely any society in Madras in which he does not hold some honorary position. In spite of his possessing all these honours, the Government have not yet granted him the title of "Nawab" which by virtue of his family he deserves. On the other hand, some people have been granted these honours who have had no connection with the Royal Family. He is a poet and his nom-de-plume is "Purthas". He should be granted the title of Nawab at least.

(2) Abdul Qadir Sahib Bahadur, son of the late Muhammad Mahmud, Khan Bahadur, who held the post of Persian Consul, is a member of the family of Aziz-ul-Mulk and is the shrotriemdar of the village of Nunjampaukam. He is an Honorary Presidency Magistrate. He takes an active part in public affairs, and is engaged in business. The Government has not yet honoured this respectable member of the Carnatic family.

In the second class, consisting of men of literary pursuits, may be included the names of Moulana Tajam-ul-Husain, Khan Bahadur (Iman), Moulavi Muhammad Abdur Rahman Sahib, Shatir, etc. These gentlemen, by their writings and lectures, are spreading sentiments of loyalty and peace in the country and are creating interest in, and desire for, education and literary tastes.

Among divines the name of Moulana Alhaj Mahmud Sahib deserves mention. He has given his life to teaching. He is a certificated, and an excellent, expounder of Muhammadan law.

The third class consists of liberal gentlemen, who help to serve the country and the community and endeavour, with the aid of money, writings and personal services, to promote the welfare of the Government and the people. For example, Moulana Abdus Subhan Sahib, Honorary Presidency Magistrate, Sahukar Haji Muhammad Hanif Sahib, Hakim Haji Muhammad Abdul Aziz Sahib, Sahukar Muhammad Sáad-ulla Badshah Sahib, etc These gentlemen are held in high esteem by the country and the community. It is desirable that they should be honoured by the Government with some titles.

In addition to these men, there are several others among the Muhammadan officials of the Government, who in spite of the fact that they are popular, respectable and have rendered excellent services to the State, have not been granted by the Government any titles or if they have been given any, they are far beneath their dignity or the regard in which they are held by the public. As for instance, Khan Sahib, Muhammad Abdul Karim Sahib Faroqi, although he has rendered conspicuous and meritorious services, possesses admitted ability and is a respectable man, he has been given only a "Khan Sahib." Besides he is still only a Deputy Superintendent of Police. The public values him highly. Likewise Mir Muzhar-ud-din Sahib, B.A., Personal Assistant, Postal Department, and Munshi Ahmad Kabir Sahib, who is an able, excellent and respectable member of the Translation Department. These gentlemen stand high in the public estimation. It is true that the men, who really work, do not like to get

titles. The suggestion we make is based on the opinion and desire of the public who likes to appreciate their merit, and it is for this reason that we request the Government to show their appreciation of public opinion by bestowing honours in the directions indicated.

IV.—NATIVE STATES.

MALAYALAM PAPERS.

The Shashtipoorthi of His Highness the Maharaja of Travancore.

98. In offering their hearty and respectful congratulations to His Highness the Maharaja of Travancore on the unique event of his *Shashtipoorthi*, the Malayalam papers received so far, especially those of Travancore, refer to the great progress in all directions which the State has made during His Highness' thirty-two years of rule, pay a glowing tribute to His Highness' high and excellent qualities of head and heart, and pray for his long and prosperous life.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

VARTAKAMITRAN, Tanjore, Aug. 9th, 1917.

The miserable condition of our ryots.

99. In an article under this heading the *Vartakamitran*, of the 9th August, observes:—Eighty per cent of our people are agriculturists, and as, especially in this Presidency, the Government are the owners of the land and they raise the land tax at every settlement once in every 25 or 30 years, the condition of the ryots is gradually going down. The reason for 50 lakhs of people having died in this Presidency in the famine of 1876–77 was that the balance of the yield from the land after paying the kist was not sufficient for maintaining the people even for six months. Though the Revenue Board had declared in 1857 that the land tax would not be increased as long as the Government kist was paid regularly, they announced in 1895 that the tax would be increased in proportion to the income. Now we understand that the North and South Arcot districts will be resettled and the land-tax raised. Numerous are the difficulties suffered by the ryots in India. What remains to them after paying the kist is indeed very small, not to mention the fact that most of them have to borrow even for paying the kist. Going back to ancient days, the land assessment under the Muhammadan Kings was one-sixth of the produce and it was one-fourth under the Mahrattas. But how is it now collected in India? It works at 33 per cent in Bombay, at 50 per cent in this Presidency and at 60 per cent in the Central Provinces. It is this promiscuous collection of land assessment without any principle that has led to India becoming poorer day by day under the British rule, while it ought to grow richer. Mr. Digby has calculated that the daily income of an Indian was $2\frac{1}{2}$ annas in 1850, $1\frac{3}{4}$ annas in 1875 and $\frac{3}{4}$ anna in 1900. It is this pitiable condition that made Lord Canning, Sir Charles Wood and Sir Stafford Northcote recommend the fixing of the land assessment permanently. But nothing came of it. On the whole the monthly income of an Indian will not be enough for the expenses incurred by an English official in smoking. The price of a hat purchased by the latter will be equal to the income of an Indian for six months. While this is the condition of our agriculturists, it is really strange on the part of the Englishmen to say that agriculture should be improved in India and that it will be advantageous to her to produce a larger quantity of raw products and export them. Funny indeed! We are to starve and produce cotton seeds, etc., and send them to Europe. They will give them back to us in the shape of cloths and soaps and, distributing them also to others, reap a profit thereby! Look at their idea.

DRAVIDA PATRIKA, Madras, Sep. 26th, 1917.

Agriculture in India.

100. Dwelling at length upon the rapid progress achieved by Japan and adverting to the arrangements made in that country for the improvement of agriculture by establishing agricultural colleges and opening experimental farms and institutes for breeding cattle, a correspondent of the *Dravida Patrika*, of the 26th September, observes that the lack of such arrangements in India is attributed by many to the absence of a democratic Government here, and that it is not to the credit of the Government that they should give room for such a statement.

101. Adverting to the order of the Collector of Chingleput district reconverting the grazing ground in the Maiyur village of the Conjeeveram taluk, into a reserve forest, Mr. Kuppuswami Pillai, one of the *Mirasidars* affected by the order, writes to the *Swadesamitran*, of the 25th September, as follows :—The hardships caused by the Forest department to the ryots of Maiyur, who pay a kist of Rs. 7,000 a year and have to maintain about 1,200 heads of cattle, are indescribable. There being no pasturage for their cattle, the ryots submitted several petitions to the Board of Revenue, and in 1915 their grievances were redressed by the Government, who were pleased to convert the reserve forest in the village into a free grazing-ground for the cattle. But, now, on the wrong reports of the Tahsildar and the Revenue Inspector, this ground has been reconverted into a reserve forest. This unexpected order has fallen like a bolt from the blue on the Maiyur public, who just then petitioned to the Collector to improve the grazing-ground by removing the barren trees therein. The order will only result in the poor cattle dying in tens and hundreds for want of pasturage. When the Tahsildar visited the place in August last, he told the people that the land would be handed over to them again, if they agreed to (the formation of) a panchayat, and, by force and threat, has taken the signatures of about 30 out of 320 pattadars in the village. The Tahsildar was informed that, as the chief men in the village had other work to do outside the village and it was not possible for them to be at the place except during the harvest season, the panchayat system would not work there satisfactorily. But he would not hear us. We are prepared to execute an agreement to pay with our kist to Government annas two for every mango tree and annas four for every tamarind tree in the forest, which yields fruits, if the Government would fell all barren trees therein and sell them by auction. We, therefore, request the Government to consider these facts and pass favourable orders in the interest of the Maiyur people and their cattle.

Maiyur reserve forest.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

ERRATA.

Report No. 37.

Page 2330, line 22, *for* " begun " *read* " began ".
,, 2330 ,, 24, *insert* a full stop *after* " Institute " and *read* " When " *for* " when ".
,, 2369, paragraph 126, line 32, *delete* " that " *after* " sure ".
,, 2370 ,, 127 ,, 7, *read* " Chapprasis " *for* " Chappraris ".
,, 2370 ,, 127 ,, 14, *insert* " an " *after* " have ".

Report No. 38.

Page 2386, paragraph 17, line 4, *for* " president " *read* " presidents ".
,, 2386 ,, 17 ,, 5, *for* " board " *read* " boards ".
,, 2389 ,, 27 ,, 4, *for* " quiet " *read* " quite ".
,, 2390, line 27, *for* " Thegaraya " *read* " Tyagaraya ".
,, 2392, paragraph 31, line 29, *for* " white " *read* " green ".
,, 2395 ,, 32 ,, 1, *for* " leader " *read* " Leader ".
,, 2420 ,, 106 ,, 7, *for* " inflictment " *read* " infliction ".

Issued, 22nd October 1917.]

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CONFIDENTIAL.

No. 40 of 1917.

C. I. D. 11 OCT. 1917 MADRAS

REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 6th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(d) Education.

The social injustice of the Indian educational system.

JUSTICE, Madras, Oct. 5th, 1917.

1. In the first of a series of articles on this subject *Justice*, of the 5th October, observes:—"The present educational system in India has done grave social injustice to the large masses of the population of this country. It has denied them equal opportunities with others; it has smothered capacity; it has weaned men from the plough and the loom and enticed them away into the region of clerkships there to remain as unproductive consumers and thus has injured the economic progress of the country very largely; it has perpetuated class tyranny; and it is making any rational system of political reconstruction impossible. The best interests of the people are being sacrificed at the altar of class selfishness. And the most depressing circumstance of all is that there is no immediate way out of the present state of educational misery."

(k) General.

Mrs. Besant's release.

UNITED INDIA AND NATIVE STATES, Madras, Sep. 27th, 1917.

2. *United India and Native States*, of the 27th September, has the following:—"No one who has noticed the high tension that characterised the feeling of the country during the period that Mrs. Besant and her associates in political work were under orders of internment and the marvellous outburst of enthusiasm that greeted the cancellation of these orders can fail to raise the question—where was the Indian Member of the Executive Council all along? . . . It is painfully clear that either in failing to rise to a proper sense of duty in protesting against the action of the Government or in totally misjudging the effect of the action, he has shown himself perilously incapable as an Indian Member of Government.

"We have, in making these observations, argued on purely a priori assumptions, but the public have a right to call for facts also in this connection. The *raison d'étere* of the creation of the office which is now being held by Diwan Bahadur Rajagopala Achariyar was and is that the Indian Member would be a truer guide of the aspirations and of the state of feeling of the Indian community. His is not merely an administrative place; on the other hand, it is a political appointment in the governing body. How has he shown his fitness for it in the events that have taken place? Did the Governor, as a matter of fact, consult him, or did he fail to do so? . . . If Lord Pentland consulted his Indian colleague, the public have a right to know, particularly in his case, what advice he tendered to a chief, who, with all his five years' stay, must be taken at best as a stranger to this country. . . Whatever the actual fact might be, the opinion of the public is that Diwan Bahadur Rajagopala Achariyar, far from counselling His Excellency to desist from the step, extended to it the weight of his support, which coming from an Indian the Governor should have valued more than it could have been intrinsically worth. The public go the length of believing that he is just one of those who would have assured the Governor that the entire Home Rule agitation could be scotched out of recognition if a few of the leaders could be interned. Their belief primarily rests on his Travancore policy—which, sad to say, succeeded for the time being in Travancore—and Mr. Rajagopala Achariyar has been aware how well it succeeded. . . It is an open secret in Madras that he called upon our most distinguished leader, Sir S. Subrahmanya Ayyar as an emissary in the interests of the internment, that is the only way we can describe his position in this humiliating connection. He left the venerable presence crest-fallen and feeling, we suppose, somewhat enlightened for his enterprise. He had never before met with an obstacle which he could not overcome, but in this instance, he made an entirely erroneous calculation and found perhaps that the world did contain

enlightened specimens of human nature of which he was not aware. These tactics are certainly not very reputable for anybody and least of all for one in the position of a member of Government, and much less for one in the position of a trustee member on behalf of his own countrymen. . . We are bound to say that Diwan Bahadur Rajagopala Achariyar has played his part too fully to continue with advantage in his office. He could have taken the tide at the crest and established a claim for popular respect and public admiration either by staying the hands of the Government or by dissociating himself from them at the time. He not only failed to do either, but went one better in an attempt to canvass for the success of the policy of repression. He has done this without cause and knowing that his is a place of singularly peculiar trust and responsibility. If he thinks he can continue in office, he must be told that it is a place won by popular agitation for public good that he is wrong in occupying it any longer and that the only way by which he can re-establish his claim for regard is by resigning it without delay."

Non-Brahman, Madras, Sep. 30th, 1917.

The dawn of Home Rule.

3. The following appears in the *Non-Brahman* of the 30th September:—"The release of the interned, the apology of the Lieutenant-Governor of the Punjab, and the concluding speech of His Excellency the Viceroy have brought to Home Rulers the feeling that Home Rule is near. . . Lord Chelmsford stands arm in arm with Mrs. Besant: 'She has passed her word on to me that she will collaborate with me. And she has remarkable energies.' There is no use shutting our eyes to the change. Even Lord Pentland has slided away, leaving those whom he called out to shift for themselves, for does not His Excellency the Viceroy say that his relations with the local Government are good. . . That is the general feeling—one of discomfiture. The finger of scorn is as much against the Government as against us; it is more against us than against the Government. They have captured the Government and they have begun the attack on us, and a wing has succumbed. . . Let us not hide it from us that Mrs. Besant's Government has set in. But that she has passed her word on, and other influential people have also passed their word on, she might have snapped her finger at the Government. . . Since we have discovered that the best way to rouse John Bull is by agitation, we should be incapable, indeed, and fit only to be dragged by the Brahmans if we do not agitate. Boldly formulate our plans. Insist that for every appointment in any department only non-Brahmans shall be recruited until the proportion in the service between Brahman and non-Brahman is just. Take a census of qualified non-Brahmans and place it before the public, so that the Government may choose. We want official influence—and for official influence we want Nayudus and Mudaliyars and Pillais in places where we have Ayyars and Ayyangars and Sastris. Boldly formulate your demands—the boldest of our demands cannot be as rash as Home Rule. And invent a non-Brahman flag and strike out into processions and public meetings where we shall abuse Lord Pentland and the rest as incapable and worthless. Some one may intern us, but some one else will order our release, and we can pass our word on to keep a quiet atmosphere. Our duty is plain. Agitate."

Hindu, Madras, Oct. 1st, 1917.

The Moslem interned.

4. Writing on this subject the *Hindu*, of the 1st October, says:—"The reply given by the Hon'ble Sir William Vincent to the Hon'ble Mr. Jinnah's question in the Imperial Legislative Council in regard to the internment of Mr. Muhammad Ali and Mr. Shaukat Ali has caused bitter disappointment among all classes of Indians throughout India, and as it is quite natural, our Muslim brethren feel the acutest discontent over the matter. . . From all that we can gather Muhammadan opinion in Madras seems fully to support the line of action taken by the two Muslim brothers and their mother, and much surprise is widely felt in Indian circles as to why adherence to their faith in Islam, by the interned, when they expressly undertake to eschew all recourse to unconstitutional and violent methods of agitation should disentitle them to the concession which the Viceroy promised to all those interned for political reasons in his opening speech at the last session.

The *West Coast Spectator*, of the 2nd October, remarks:—"Elsewhere we publish a statement issued by the mother of Messrs. Mahomed Ali and Shaukat Ali which gives the reason why they are still detained. . . . We are afraid the way the Government have dealt with the two will not satisfy the public who very rightly demand that no difference should be made between Mrs. Besant and the two brothers. The circumstances of the case will lead the man in the street to the irresistible conclusion that Mrs. Besant was released because there were powerful forces behind her, and that the Government are unwilling to release the two gentlemen because their case is not powerfully backed up. We think that there will be a considerable rally to the side of the two patriots, and we have no doubt that the Government will yet see their way to consider their case." WEST COAST SPECTATOR, Calicut, Oct. 2nd, 1917.

5. *New India*, of the 2nd October, has the following:— NEW INDIA, Madras, Oct. 2nd, 1917.

"Sada's Suicide.

Deaths of internees.

"When will this slaughter of the innocents cease? Who can read the simple and, for that very reason, most pathetic letter of poor Sada without tears in his eyes? Those that tarnish the fair name of free Britain by such Russian (of a day that is past) methods—are they loyal or are we, who, being driven by our belief in the responsibility of a community for the Karma of the individual, agitate for saving the British nation from the dire effects of such slaughter—unintentional, undoubtedly—and risk the displeasure of the bureaucrats and its usual consequences of suspicion and persecution? Can any man in his senses pretend that, in the moral government of God, no one, as a matter of course, will be called to account for this loss of a budding life of great promise? . . . Does not that letter cry aloud to the four corners of the world that such merciless treatment of any spirited boy of highly-strung nerves must necessarily make him either a suicide or an anarchist? Does not this instance throw a lurid light on the manufacture of Bengali anarchists? If it is so harmful to the victim of the espionage, what a moral pest it must be to those that have to do the spying? Speaking purely from the standpoint of human nature, does not such espionage kill all humanity in them and create in the pursuer the hunter's callousness to the sufferings of the animal marked down by him for his shot?"

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6. *Justice*, of the 5th October, writes:—"Mrs. Besant has been elected President of the next session of the Congress. With Mrs. Besant in the chair the next Congress will be a Home Rule Congress. Why should the Indian Home Rule Congress be presided over by an Irish lady? Could not the Indians who imagine that they are fit for Home Rule select one from among their number to guide the deliberations of the Congress in the very year in which the Secretary of State has been invited to frame a scheme of Home Rule for India? Is the election of Mrs. Besant to the presidential chair of the Congress one of the effective ways of demonstrating the capacity and fitness of Indians for Home Rule? . . . By electing Mrs. Besant, whose past we know so well, as President of the Congress, that institution has indeed lost its position. It will hereafter be regarded as a miscellaneous collection of emotional visionaries who have no place whatever in the region of practical politics." JUSTICE, Madras, Oct. 5th, 1917.

The Congress Presidentship.

VERNACULAR PAPERS.

I.—Foreign Politics.

Yatharthavachani, Kumbakonam, July 27th, 1917.

The war.

7. The *Yatharthavachani*, of the 27th July, writes:—Germany has not been defeated nor has she admitted that there is room for her being defeated. She is zealously carrying on her fight with the allies in the different theatres. Under these circumstances it may appear strange that there should be a talk of peace in the German Parliament. The motive of the Kaiser in mentioning about peace is only to impress upon his subjects that he is ready to conclude it and that he is forced to continue the war, because the allies would not come to reasonable terms. He promises the grant of all privileges demanded by his subjects. Wonderful indeed! He is a monster of monsters. He flies in the air, steers a ship under the water, destroys enemy ships in 5 minutes, annihilates the army of the enemies by the use of poisonous gases, ferrets out the most secret information by means of spies and gains over every individual to his side by means of money. How can he be an ordinary individual?

The same paper reports the Zodiac to have predicted that the sound of cannon would not be heard in the field of war after October next, that permanent peace would be concluded only six months thereafter, that the Kaiser would run away to South America in a submarine and that Little Willie would remain demented by the dream of a world-empire until 1931, when he would meet with a most ignominious death.

Nagai Nilalochani, Negapatam, July 2nd, 1917.

The war.

With reference to the severity of the war in the western front, the *Nagai Nilalochani*, of the 2nd July, writes:—The war has been vigorously carried on for the last one month and a look at the British casualty list will prove the truth of this statement. Yet it must be said that the allies have met with success. In the eastern theatre the war is not so vehement. It is sated, however, that the Germans are transporting armies in very large numbers by land and sea with the object of capturing Petrograd. If, at this critical juncture when France and Russia are in a tottering condition, the American Government send all their forces and render assistance to the allies, it may be thought that the war would soon come to an end. But there is no reason for expecting this. It will be enough if at least an attempt is made to suppress the atrocities caused by the submarines; but there is not sufficient ground for expecting even this help in the near future. It may, however, be inferred that the English and French officers, who had gone to America with several objects in view, have impressed upon the Government of the United States the importance of their co-operation in the matter.

Jananukulan, Tanjore, Aug. 15th, 1917.

The war.

The *Jananukulan*, of the 15th August, in summarising the progress of the war, says that, while the British have captured the villages attached to St. Julian and the places to the south of Haulafksy and the Russians have captured Czernowitz and some other places, Warda and fourteen other places have fallen into the hands of the enemy.

Sampad Abhyudaya, Mysore, Sep. 29th, 1917.

The war.

The *Sampad Abhyudaya*, of the 29th September, purporting to accuse the *Madras Mail* of being inconsistent and pessimistic in a recent review of the war, proceeds to remark that the truth of the situation lies in the fact that Germany succeeded only at the outset; because she has been equipping herself for war for the past forty years, while the Allies were indifferent, that the moment the British entered the field they checked the German onslaught, that the enemy has conquered no territory during the last two years, that the Germans, like the atheists, had trusted wholly to the power of science, that the end which awaits them can alone bring home to their minds the truth which can be learnt from history that every tyrant who hoped to conquer the world has had a fall, that the history of Egypt, Babylon, and of the

ruins of Hampé pointing to the greatness of the Vijayanagar kingdom at one time all prove the same truth, that those who have unjustly begun the war and are causing this enormous devastation, bloodshed and misery, despite their temporary success, can never give any serious cause for anxiety, that recent events all go to show that the Allies will triumph in the end, and that when the Allies, as is so well known, are fighting in a just cause, and in humanitarian interests giving all possible succour even to the enemy subjects in distress, only atheistic persons can fear of any reverse.

The German submarines.

RAVI, Cocanada, Sep. 27th, 1917.

8. The *Ravi*, of the 27th September, says:—A Copenhagen telegram announces that the Germans have introduced submarines of 1,500 tons, 340 feet in length, that they will hold 50 men, 40 torpedoes, and many shells and mines, and that they will place the mines in the Atlantic, and, if possible, on the British Coast.

Bombs on London.

KISTNAPATRIKA, Masulipatam, Sep. 29th, 1917.

9. The *Kistnapatrika*, of the 29th September, has the following under this heading:—On the 25th of this month, German aeroplanes endeavoured to raid the eastern coast of England and London and caused some loss. But the loss has not been great. . . So far as we know, there were 15 deaths. Seventy persons were wounded. On the whole the lost is very little.

Despatch of lunatics to the front by Germany.

KERALA SANCHARI, Calicut, Sep. 26th, 1917.

10. Referring to the despatch of lunatics to the front by Germany, the *Kerala Sanchari*, of the 26th September, writes:—This is evidently a sign of Germany's military and other difficulties, which are increasing day by day, and of her present madness.

II.—HOME ADMINISTRATION.

(a) *Police.*

The Madras police.

KERALA SANCHARI, Calicut, Oct. 3rd, 1917.

11. In commenting favourably on the police administration report for the year 1916-17, the *Kerala Sanchari*, of the 3rd October, notes with satisfaction the decrease in the number of grave crimes in South Malabar as well as in the other parts of the Presidency, and the order relating to the granting of "compensation leave" to police officers, points out that more care should be bestowed on the selection of competent persons for the posts of constables, and that their salaries should be sufficiently attractive, hopes that, when the question of "direct recruitment" of head constables, and of some of them being promoted as Sub-Inspectors, is taken up for consideration, the claims of capable and experienced head constables, now in service, to such promotions will also receive the attention of the Government, and observes that, if the powers granted to the police under section 324 of the Indian Penal Code are to be increased, as suggested by the Inspector-General, the authorities ought to see that such powers are not abused by them, so as to be a source of hardship to the poor innocent people.

(b) *Courts.*

The Judicial department.

YATHARTHAVACHANI, Kumbakonam, Aug. 12th, 1917.

12. The *Yatharthavachani*, of the 12th August, disapproves of the resolution moved by the Hon'ble Mr. V. K. Ramanuja Achariyar in the local Legislative Council, that appeals against the decisions of District Munsifs should be presented in the sub-courts, instead of in the District Courts, as is done now, on the grounds that the proposed system would lead to great inconveniences while minimising the work of the District Courts very much and that, as Sub-Judges and District Munsifs usually move with each other freely, it may also lead to miscarriage of justice. This paper is of opinion that it will be better to insist on original suits filed in Sub-Courts being disposed of finally by the same courts and that, instead of conferring the final appellate jurisdiction on sub-courts, the better course would be to prevent original suits being transferred from sub-courts and to abolish the temporary courts or to transfer such suits as have to be transferred from District Courts to temporary sub-courts. It also suggests that the Hon'ble Mr. Justice Oldfield may be consulted in regard to any reform to be introduced in this matter.

(d) Education.

YATHARTHAVACHANI, Kumbakōnam, July 27th, 1917.

Indian History in schools.

13. The *Yatharthavachani*, of the 27th July, complains that Indian History has been relegated to the background while English History has come to occupy a prominent place in the curricula of studies, ever since the School Final and Intermediate examinations came into being, and remarks that it is not desirable that students should go through their educational course without having any idea of the history of their country.

YATHARTHAVACHANI, Kumbakonam, July 27th, 1917.

The Rajkumar College, Madras.

14. The *Yatharthavachani*, of the 27th July, writes on this subject in almost the same strain as the *Hindu Nesan* and *Swadesamitran* of the 25th July, the comments of which are abstracted in paragraph 26 of Report No. 31 of 1917.

DRAVIDAN, Madras, Sep. 25th, 1917.

Simultaneous examinations.

15. The *Dravidan*, of the 25th September, while approving of the principle underlying the demand of the Indians that the Civil Service Examination should be held simultaneously in England and India, and remarking that there need be no fear of a large number of Indians getting through the examination if it is so held, observes, however, that the present system may be continued until the time when there will be qualified persons in every community in India to compete for this examination, so that any one class may not preponderate in the Civil Service.

HINDU NESAN, Madras, Sep. 26th, 1917.

The Palghat College muddle.

16. The *Hindu Nesan*, of the 26th September, writes:—Troubles in colleges have of late become frequent. The Principals of Colleges, not realising how and when to exercise the powers entrusted to them, treat the students, who pay for their education, worse than slaves, and the students suffer unable to put up with this treatment. The recent disturbance in the Victoria College, Palghat, can be quoted as an instance. If Mr. Shankunni, the Principal of this College, had been a little patient, there would have been no trouble. He turned out three students of the Intermediate class for having gone with a procession. His action would have been justifiable, if he had issued a notice beforehand that the students should not join the procession, and the latter had disobeyed his orders. For the fault of one of them having demanded a written order, he seems to have been asked to be shoved out. Unable to bear this insult, the students of the higher classes of the college have stopped going to the college. A public meeting, which was to have been convened in Palghat to discuss the situation, stands adjourned on the offer of the Sub-Collector to interfere and set matters right. The Principal will do well to act upon the advice of the Sub-Collector and evince some sympathy with the students.

SWADESAMITRAN, Madras, Sep. 26th, 1917.

The Palghat College muddle.

The *Swadesamitran*, of the 26th September, reproduces in Tamil a telegraphic communication on this subject as it appears in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 28th, 1917.

The Palghat College.

The *Swadesamitran*, of the 28th September, narrates the events that have led to the present *impasse* at Palghat and observes:—If the Principal took exception to his students having followed a procession, he could well have followed the precedent set up by Mr. Statham of the Kumbakōnam College, who, understanding that his students had followed a procession, admonished them not to do so and refrained from punishing them for the first mistake. In a letter to the *Hindu*, Mr. Shankunni says that every statement that has appeared in the press about this incident is false. Which is false—his having expelled some students, or their having demanded a written order, or the Police having been sent for, or their having arrested a boy, or the students having walked out unable to bear the insult, or the Principal having notified that the students would be readmitted only if they paid the fine imposed and tendered an apology? Granting that the students committed a mistake, is it not the duty of the Principal to control them? Why should the Police come in? Is not the fact of calling in the Police by itself an admission on his part of his incapability to manage the students, which is the first duty of the Principal? The Principal has no doubt immense powers. But his skill consists in discharging his duties without exercising these powers. If the students are treated with some sympathy, they will do anything for the Principal.

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The *Swadesamitran*, of the 1st October, reports, from the pen of a correspondent, the proceedings of a meeting of the students of Salem held on the 25th September 1917, to protest against the action of the Principal of the Victoria College, Palghat, and to sympathise with the students that have been expelled from the college. These proceedings appear in English in the *Hindu* of the 28th September 1917. SWADESAMITRAN, Madras, Oct. 1st, 1917.

The *Swadesamitran*, of the 27th September, writes:—A telegram has been received that the condition of the Palghat College gives room for great anxiety. Everyone does not appear to possess the tact to manage the students properly by evincing sympathy for their feelings. With a little skill the Principal could have brought them round. But we are led to believe that he has from the very beginning borne an hostile attitude towards them and acted like the old pedagogues who ruled with the rod. We trust that, hereafter at least, he will send for the students and remove this pitiable condition.

The Palghat College. — SWADESAMITRAN, Madras, Sep. 27th, 1917.

Adverting to the refusal of the Director of Public Instruction, Madras, to interview the members of the committee appointed to represent to the authorities the grievances of the students of this college and seek a redress, the *Swadesamitran*, of the 29th September, writes:—The Director said that he was willing to hear the students and insisted upon hearing them alone, although he was told several times that they felt nervous to speak with him. He declined to interview the members of the committee, who were appointed at a public meeting of the leading citizens of the town and the parents and the guardians of the students. Is it not, therefore, strange that the Director should have refused to speak with the members of such a committee? While it is stated that G.O. No. 559 was issued in pursuance of the wish of the parents, we are at a loss to know what explanation the Director will offer for his refusal to interview the members of a committee appointed by these parents. What for did he go to Palghat? Did he go there merely to say that he would not interview the members of this committee, or with the object of learning the true state of affairs and bringing about a reconciliation?

The Palghat College. — SWADESAMITRAN, Madras, Sep. 29th, 1917.

The *Hindu Nesan*, of the 2nd October, expresses its regret at the Director of Public Instruction, who was at Palghat, having refused to receive a deputation of the parents and guardians of the boys affected by the recent action of the Principal, and hopes that the Syndicate at least will show some compassion to these students and dispose of the memorial submitted by the parents and guardians in a sympathetic spirit. It adds that there can be no difficulty whatever in restoring friendly relations between an Indian Principal and his Indian students, and observes that if the Principal of this College had himself been a little patient, the trouble would not have assumed such serious proportions and that, even subsequently the matter could have been squared up easily, if the Municipal Chairman of Palghat had evinced some interest in this affair.

The Palghat College. — HINDU NESAN, Madras, Oct. 2nd, 1917.

Referring to the Palghat Victoria College incident, the *Manorama*, of the 28th September, points out that, be the cause of the disturbance what it might, the Principal was wrong in calling in the assistance of the Police to expel the students from the college, whose guardians it was that he should have informed of the matter, and questions the fitness of such a person to be a teacher.

The Palghat Victoria College incident. — MANORAMA, Calicut, Sep. 28th, 1917.

17. A correspondent of the *Dravidan*, of the 25th September, reports that the students of the colleges in Trichinopoly met together at Chinnayya Pillai's Choultry on the 20th idem and took a vow not to abide by G.O. No. 559, which prohibits students from taking part in politics.

Students and politics. — DRAVIDAN, Madras, Sep. 25th, 1917.

In the course of the proceedings of a public meeting held at Madura on the 18th September to condemn Sir Michael O'Dwyer's recent speech in the Imperial Legislative Council, published, from the pen of a correspondent, in the *Dravidan* of the 25th idem, it is reported that 98 per cent of those present at the meeting and the procession which followed were Brahman vakils and students.

VAISYAMITRAN, Devakōttai, Sep. 24th, 1917.

Students and politics.

The *Vaisyamitran*, of the 24th September, reports that the Educational authorities at Guntūr had arranged for the suspension of about 256 college and 150 high school students, who are said to have attended the meeting convened at the place to protest against G.O. No. 559, which prohibits students from taking part in politics, that the Principal of the College has suspended the college students, that, in consequence, 600 students have refrained from attending the college from the 11th idem, and that some of the leading citizens of the place are trying to restore order in consultation with the Educational authorities.

VARTAKAMITRAN, Tanjore, Sep. 13th, 1917.

The present system of education.

18. In the course of an article under the heading "Our educational position", the *Vartakamitran*, of the 13th September, observes:—The education imparted in our schools and colleges is not fit to inculcate true knowledge to our students. The fact that the amount of money spent on education for each individual is Rs. $7\frac{1}{2}$ in the case of the Englishman and 1 anna in the case of the Indian indicates clearly the efficiency of education in India. So if we desire sincerely to improve the condition of our industries and trade as the westerns have done, the present system of education should be thoroughly changed. The vernaculars should be the first language and the medium of instruction generally. Steps should be taken to impart instruction in our history and the industries that can be carried on in this country. If, for learning industries, one has to read four or five years after finishing a course of fifteen to twenty years for getting proficiency in the English language, one is past the age of study and does not find it feasible. So if our youths are to have sound industrial education, instruction on such subjects as industries, agriculture, chemistry, etc., should also be begun to be imparted in the vernaculars along with the general education, as soon as primary education is completed. The general rules for handling machinery of different kinds as well as those about agriculture should be learnt by students in the course of their secondary education. A student beginning his university career should start with the work of research regarding different industrial processes and be in a position to suggest reforms in their working. Unless our system of education is changed on these lines, our industries cannot improve.

VAISYAMITRAN, Devakōttai, Sep. 24th, 1917.

National dress.

19. The *Vaisyamitran*, of the 24th September, reports that much discontent prevails at Calicut on account of the Principal of the Zamorin's College having expelled all the students of the college who attended in their national dress and threatened to close the college unless they apologised before the next day, and traces these trouble to the action of the Principal in having suspended a student belonging to the Zamorin's family for two weeks, on account of his having attended the college without wearing a neck-tie.

VAISYAMITRAN, Devakōttai, Sep. 24th, 1917.

Condition of teachers.

20. The *Vaisyamitran*, of the 24th September, writes:—The first thing to be attended to in securing the progress of education is the improvement of the condition of the teachers. Though steps have been taken recently to increase the salaries of the teachers, there is room to think that this may not benefit the teachers much, considering the present high scale of prices. It is really pitiable that the salary of the teacher in elementary schools is not equal even to the wages of the coolie. As we learn that the Government are now prepared to incur greater expenditure to promote education, we trust that a major portion of this money will be utilized in raising the salaries of the teachers. Permission to appear for University examinations in private should also be given to teachers after some years of experience, if they are capable of handling the higher classes. If the Educational authorities improve the present condition of the teachers, many will doubtless take to this profession with enthusiasm.

DRAVIDAN, Madras, Sep. 27th, 1917.

Elementary education.

21. Adverting to a resolution which is said to be on the agenda for the meeting of the Imperial Legislative Council on the 25th and 26th September 1917, that sanction should not be accorded by Government for enacting any laws and regulations relating to local self-government and free primary education and that orders should be issued to defer giving effect to any recommendations already made to Provincial

Governments regarding these laws, until a definite scheme is prepared of the reforms to be introduced after the war, a correspondent, of the *Dravidan* of the 27th September, writes:—If such a resolution is to be brought before the Council it should meet with a strong opposition, as it is tantamount to disregarding the benefits which are expected from Government. While the country is anxiously expecting the introduction of free education to obstruct it will cause a great loss to the illiterate non-Brahmans. The Hon'ble Mr. B. N. Sarma, who is desirous of moving this resolution, is a Brahman and the Brahmans as a class are fully educated and do not need free education, while the non-Brahmans require it at once.

Progress of education.

22. The *Desamata*, of the 26th September, writes under this heading as follows:—Anyone who looks into the endeavours made in India towards education would certainly be discouraged. . . From these figures it will be clear that there is not one school for every village. . . DESÁMATA, Rajahmundry, Sep. 26th, 1917.

The above returns are not at all encouraging. . . It will not do if 11 crores and 11 lakhs only are expended in our country for education. This amount is spent in London itself for the education of her children. . . They (the Government) say that a large majority in India is uneducated and that only the educated few ask for self-government, but they do not show much interest to spread education widely. Who are responsible for the masses not being given the education, the lack of which has been pointed out as the excuse for not granting self-government? . . .

How can education spread in our country if the encouragement shown to private institutions by the Government is so meagre? If these institutions should thus disappear whose mistake is this? Unless proper encouragement is given to these institutions started by large-hearted people and interest is evinced in the matter of education, the progress of education will be slow as it is now. If this progress should be in the same condition, the people cannot but think that *swaraj* is necessary to improve matters, educational.

The Hindu College, Coimbatore.

23. Adverting to the conduct of the Principal of this College in demanding an unconditional apology from the students, who met together on the 9th September 1917 at the residence of Mr. C. V. Venkataramana Ayyangar, to pray for the repeal of G.O. No. 559, which prohibits students from taking part in politics, a correspondent of the *Hindu Nesan*, of the 1st October, observes that it is most regrettable that the Principal should cause affliction to the students in this manner, when they have done nothing in contravention of the order. HINDU NESAN, Madras, Oct. 1st, 1917.

The Sourashta High School.

24. The *Andhraprakasika*, of the 2nd October, remarks, upon this subject, as follows:—Why should not the wealthy and educated Brahmans help their brother-Brahmans, the Sourashtras? It is not proper that the Government should still try to help these educated classes alone. All people know that, of the Government revenue, 90 per cent is received in the shape of taxes from the non-Brahmans. Need it be said how many non-Brahmans could be educated if fifty thousands should be expended? How many new factories can be started and how many non-Brahmans could make their livelihood by working in those factories? We wish that the Government will kindly consider this a little. ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

Juvenile labourers and elementary education.

25. The *Andhraprakasika*, of the 28th September, in an article under this heading, observes:—. . . In the time of Lord Landsowne, the age of children working in the factories was raised from 7 to 9. But children below this age may be seen working in most factories. It is well and good that Factory Inspectors should find out such children and send them to municipal schools. . . Further in some places, these labourers are made to work for eight hours, forenoon from 8-30 to 12-30 and afternoon from 1-30 to 5-30. . . Therefore if the Government should pass orders that boys below 12 years and girls below 9 should not be employed on any work and that they should be sent to school, the Government would earn the gratitude of the people. ANDHRAPRAKASIKA, Madras, Sep. 28th, 1917.

KERALA SANCHARI, Calicut, Oct. 3rd, 1917.

Private schools.

26. Referring to the decrease in the number of private schools in India since 1912, the *Kerala Sanchari*, of the 3rd October, dwells upon the necessity of such schools being given every help and encouragement by the Government, as the existing public schools cannot meet the present needs, even if some of them do not satisfy the requirements of the educational code, thinks that there would be a large increase in the number of elementary schools, if the rules regarding buildings, etc., be somewhat relaxed, and that the present rule which allows the levying of fees in all classes in the elementary schools, the moment the fourth standard is introduced, become an obstacle in the way of primary education, and observes that the people will derive the maximum good from elementary schools, maintained by the boards, only if a law is passed that no fees should be levied in any of these institutions.

(*e*) *Local and Municipal.*

DRAVIDAN, Madras, Sep. 25th, 1917.

The Corporation of Madras.

27. The *Dravidan*, of the 25th September, writes:—Under section 192 of the Madras City Municipal Act, it is an important function of the Corporation to provide the city with a wholesome water-supply, and it is a great slur on the President of the Corporation if he is not paying proper attention to this matter. It is the first duty of the Commissioners to remedy this state of affairs. It is a great blunder to use pipe-water for big gardens and streets, when it is not available for drinking purposes.

There is another matter also which is worth the consideration of the Commissioners. As the Corporation office does not properly prepare the list of qualified voters and of persons qualified to stand for election as Commissioners, election affairs have frequently to go to a court of law. If, through lack of proper attention, the name of an unqualified person is once included in these lists, the President has no power to remove the name therefrom, and this view has been upheld by the High Court in a recent decision. We must, therefore, trust that Mr. Molony will, hereafter at least, realise that it is essential that these lists should be properly and correctly prepared, and take the necessary steps in this direction without any delay.

HINDU NESAN, Madras, Sep. 28th, 1917.

Trichinopoly Municipality.

28. Adverting to a resolution proposed to be submitted to the Government by the Ratepayers' Association in Trichinopoly praying for the nomination of an Honorary Chairman in the place of the present chairman, who is to resign his office, a correspondent of the *Hindu Nesan*, of the 28th Sepetmber, observes that the Government will do well to consider the resolution favourably, as the nomination of an Honorary Chairman would not only cause satisfaction to the people but would also be advantageous to the municipality from a financial point of view.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

Taluk board election.

29. A correspondent to the *Andhraprakasika*, of the 2nd October, writes that despite the strenuous efforts of the Brahmans and Brahman officials, the Brahman candidate for a membership in the Taluk Board, Madhavaram firka, lost the place.

(*h*) *Railways.*

ANDHRAPATRIKA, Madras, Oct. 2nd, 1917.

Indian railways.

30. The *Andhrapatrika*, of the 2nd October, publishes in Telugu the letter under this heading of Mr. Gandhi, which appears in English on page 5 of the *Hindu* of the 29th September.

(*j*) *Salt and Abkāri.*

DRAVIDAN, Madras, Sep. 28th, 1917.

Location of a toddy shop.

31. The *Dravidan*, of the 28th September, publishes an appeal to the Government signed by the *Panchamas* residing in the Elephant Gate *Paracheri* in Park Town, Madras, praying for the removal of the toddy shop No. 104, which is located in the centre of the *Paracheri*, as great inconvenience is caused to their women and children by the indecent behaviour of the people, who resort to this shop for drinking. The memorialists state that an inspection of the locality by the Collector of Madras or any non-Brahman Government officials will convince them of the hardships caused

to the residents by this toddy shop, and that the location of the shop in the midst of the *Paracheri* is one of the several acts of injustice done to them by the Brahman officials of Government.

Excise Advisory Committees.

32. The *Swadesamitran*, of the 2nd October, writes:—Though the Government are aware that the increase in the volume of trade in liquor and other narcotics tells upon the morale and physique of the people, they are not inclined to do away with this trade altogether. This may be due either to the large income derived by the Government from this means or to their idea that every man has got a right to drink. Nevertheless, they are now prepared to reduce the volume of this trade, and the question is how to do it. It is the opinion of experienced people that the quantity of narcotics consumed will be reduced, if they are not easily available to the people and, applying this principle to the case of liquor, the best course to reduce its consumption seems to be to make the consumer go in search of a liquor shop instead of its being on his way and attracting him. This necessitates the determination of the places where liquor shops should be situated and where they should not be and the best parties to determine this will be the non-officials having an experience of each locality. But the Government have instituted a scheme for this purpose in which the District or Division Collector, the District Superintendent of Police or his Assistant and the Municipal Chairman will form an Advisory Board in towns, and the Tahsildar, the Inspector of Police and the Union Chairman will form a similar board in unions. There were no boards whatever for villages. As under this scheme, the Advisory Boards had two officials against one non-official, Sir Herbert Roberts presented a petition to the Secretary of State for India stating that these Boards should be constituted in such a manner as to voice the non-official opinion in each locality and that no liquor shops should be opened without these boards being consulted. This petition was in due course sent to the Government of India who forwarded it to Local Governments. According to the revised scheme drawn up by the Madras Government now, three more individuals are added to the boards in municipal towns, one of whom is the Inspector of Salt and the other two popular representatives. Thus the number of officials and non-officials on this board is equally divided, and when there is a difference of opinion, the Collector has a casting vote. So, the Government majority is maintained from the Legislative Council down to the Advisory Boards for determining the location of liquor shop! Are so many safeguards necessary for these boards, even at a stage when their opinion cannot bind the officials? Why should the Collector and the Superintendent of Police be on these boards? The Collector has always an eye upon taxes and he can never divest himself of this function of his. Every one will be afraid to oppose the Superintendent of Police and other Police officials. What local knowledge can these have? If the real object is to curtail the consumption of liquor, the constitution of the Advisory Boards should never be this. As the liquor shops are a source of danger to the people and one of profit to the Government, the Government officials should have no concern in determining the location of these shops.

SWADESAMITRAN, Madras, Oct. 2nd, 1917.

(*k*) *General.*

The present situation.

33. In the course of a leader dwelling on the Home Rule agitation and the internment of Mrs. Besant and her colleagues, the *Yatharthavachani*, of the 5th July, makes the following observations:—We have often stated that, before India seeks to obtain Home Rule, her industries and trade should improve ten-fold. Should we not, therefore, devise means for improving our industries and trade? The fact that we are not able to manage our own temples is proof positive that our leaders are not yet fit to conduct the affairs of the community properly. If we desire for political progress, the first thing we should do is to improve industrial institutions. How can India have Home Rule when she has neither an army nor a navy in proportion to her extent? Those who talk of Home Rule should be expert statesmen. But there are none in our Presidency.

YATHARTHAVACHANI, Kumbakonam, July 5th, 1917.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

34. The *Swadesamitran*, of the 25th September, reproduces in Tamil the comments of the *South of India Observer* on the release of Mrs. Besant, which appear in *New India* of the same date.

Mrs. Besant's release.

DRAVIDAN, Madras, Sep. 29th, 1917.

The *Dravidan*, of the 29th September, says that the non-official Europeans in India and the Anglo-Indians unanimously complain that it is wrong on the part of Lord Chelmsford to have released Mrs. Besant from internment unconditionally, that this step lowers the prestige of the Local Government and that Mr. Montagu, who has agreed to it, is unfit to hold the office of the Secretary of State for India.

Release of Mrs. Besant.

SWADESAMITRAN, Madras, Oct. 2nd, 1917.

The *Swadesamitran*, of the 2nd October, reproduces in Tamil the proceedings of a general meeting of the Rangoon Trades Association held on the 1st idem at Rangoon to protest against the release of Mrs. Besant, which appear in the *Hindu* of the 2nd idem.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The *Andhrapatrika*, of the 27th September, gives in Telugu the speech of Mr. Chakravarti at the Calcutta public meeting on the occasion of the release of Mrs. Besant, which appears in *New India* of the 25th September.

Mrs. Besant's release.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

A correspondent to the *Andhrapatrika*, of the 28th September, gives a gist of the proceedings of the meeting held at Bhatlapenumurru, Kistna district, on the occasion of the release of Mrs. Besant and others advocating the release of Mahomed 'Ali and Shaukat 'Ali and the rescinding of G.O. No. 559, repudiating the telegram of Rao Bahadur Tyagaraya Chetti, and approving of the Home Rule movement.

Mrs. Besant's release.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The *Andhrapatrika*, of the 1st October, contains some Telugu verses from the pen of a poet, one of which, rendered in English, reads as follows:—While the rulers of the Madras Presidency are sorry that their false statesmanship can no longer prevail, while the Anglo-Indians are pining in their hearts; because their songs have all failed, while cheats are very sorry that their words have failed, and while the Indian leaders are glad that their words have now been fulfilled, Mrs Besant has by your grace, O goddess Kameswari, attained freedom.

Mrs. Besant's release.

SAMPAD ABHYUDAYA, Mysore, Sep. 28th, 1917.

Referring to the demonstrations of joy at Coimbatore on the release of Mrs. Besant and on her arrival at Madras, the *Sampad Abhyudaya*, of the 28th September, in a leading article reiterates its admiration for Mrs. Besant which it expressed in previous issues and concludes the article as follows:—The release of these patriots has doubtless served to strengthen the foundation of British rule in India for all time. First in the order of merit for the success of these efforts stands Sir Subrahmanya Ayyar. The advocates of Home Rule among the Indians stand second. Next comes Mr. Montagu; next the British Cabinet; next the British public and next to them the Government of India. We tender them all our best wishes. We pray that Mrs. Besant may live to rejoice that the different classes have all combined to form one united nation and obtained the type of democratic (Home) Rule which obtains among the British public.

The release of Mrs. Besant.

MYSORE STAR, Mysore, Sep. 30th, 1917.

Writing on the same subject, the *Mysore Star*, of the 30th September, observes:—Mrs. Besant is said to have wired to her followers in Madras that her release was unconditional. But it was not easy to believe that the Government of India will have acted inconsistently with their own statement a fortnight ago that she would be released only on condition that she would refrain from all violent agitation. The replies to the interpellation at the subsequent session of the Council, however, removes all doubts on the subject. For, we learn from Sir William Vincent that Mrs. Besant had wired to His Excellency the Viceroy that she would help to produce calmness in the political atmosphere at the time of Mr. Montagu's visit and that some of the responsible popular leaders had also given a similar undertaking. It is thus evident that the Government of India have not acted inconsistently with their own statement. Mrs. Besant in her first editorial in *New India* after her release reveals her intention to adhere to that promise and again, addressing the students, she exhorts them to refrain from politics. This

attitude of Mrs. Besant fully bears out the Government's announcement in the Council. It is thus clear that the Government have displayed their magnanimity in order to put an end to all agitation and in doing this they have relied on the loyalty, good faith and high mindedness of the popular leaders, as also on the assurances given by them. It is the duty of every Indian to justify the trust reposed in them and earn the benefits which such faithfulness merits. It is regrettable, however, that Mr. Arundale in his reply to an address at Coimbatore on his release said that the struggle had only just begun and that their propaganda under the leadership of Mrs. Besant should be carried on as vigorously as ever, and thereby seemed to incite the people to further extremism. Such a policy is hardly expedient at the present juncture. When the Honourable the Secretary of State is coming to India with the noble object of ascertaining the wants and wishes of the people from the representatives of Indians themselves, it would be nothing short of suicidal action to indulge in violent methods such as boisterous meetings, passive resistance and the like. Not only will it belie the expectations of the Government of India and lead to the loss of their sympathy but add fresh strength and volume to Anglo-Indian harpings and seal our fate. It therefore behoves every Indian to do everything in his power to help the political tranquility of the country.

Mrs. Besant.

KERALA SANCHARI, Calicut, Sep. 26th, 1917.

The *Kerala Sanchari*, of the 26th September, points out that the 16th of July (? June) and the 17th of September 1917 will be memorable days in the annals of India—the one, as causing considerable indignation and pain to her, and the other, far greater pleasure and consolation—congratulates His Excellency the Viceroy on the release of Mrs. Besant and others from internment, which speaks much for British justice and mercy, and which is a matter for pride to all who endeavoured to bring it about, hopes that Mrs. Besant and her party will work more strenuously than ever for the attainment of self-government which is indispensable for the future welfare of India, and that the Government will be graciously pleased to do the needful in the matter, deplores the hostile attitude of the Anglo-Indians and their papers to the just and reasonable claims of Indians which, as enlightened, justice-loving and freedom-loving Englishmen, they ought to support, instead of opposing as they now do, and concludes by observing that whether Mrs. Besant was interned because of her advocacy of self-government for India or because of her methods being violent and unconstitutional, the internment in any case has been a blessing in disguise, as it has tended to augment more than ever the desire of Indians for self-government and their activities in this direction which have hitherto been lying dormant.

Mrs. Besant and others.

KERALA PATRIKA, Calicut, Sep. 22nd, 1917.

35. * While expressing joy at the release of Mrs. Besant and others from internment, the *Kerala Patrika*, of the 22nd September, points out that, if they had been interned with a view to suppress the "Home Rule" agitation, the step taken has defeated its own purpose, as it has only tended to increase it considerably, and deplores the attitude of the *Madras Mail* in the matter.

Messrs. Arundale and Wadia at Coimbatore.

DRAVIDAN, Madras, Sep. 26th, 1917.

36. The *Dravidan*, of the 26th September, reports Mr. Arundale to have stated at Coimbatore that he was bound to feel grateful to the Indian people for his release, for it was their agitation on his behalf and not the Government that was responsible for his release and that the struggle for liberty had just been begun.

It also reports Mr. Wadia to have observed that the three great occasions on which the prestige of the administrative heads in India was brought down were, the introduction of the Ilbert Bill, about the age of consent, the modification of the settled fact of the partition of Bengal, and the confusion that arose in Mesopotamia.

A monster Muslim meeting in Madras.

SWADESAMITRAN, Madras, Sep. 26th, 1917.

37. The *Swadesamitran*, of the 26th September, reproduces in Tamil the proceedings of a public meeting held in the Lawley Hall, Mount Road, on the 25th idem, to appeal to the Government for the release of the Muslim

* Received this week.

patriots in internment, which appear in the *Hindu* of the 26th idem, and observes:—The large attendance at the meeting is an indication of the readiness of the Muhammadans of Southern India to undertake political work with a new activity. We need not say that the delay of the Government in releasing Messrs. Muhammad Ali and others in internment is causing much pain to every one. We trust that these will be released very soon. The Government should release at least hereafter that the Muhammadan leaders in internment command the highest respect of all Indian Muhammadans, and move in the matter of remedying this state of affairs, so as to remove a cause of affliction to the Indians and secure the peace of the country and the affection of the people.

HINDU NESAN, Madras, Sep. 26th, 1917.

The *Hindu Nesan*, of the 26th September, also publishes the substance of the proceeding of the Muslim meeting referred to above.

SWADESAMITRAN, Madras, Sep. 26th, 1917.

The Government and the industrial advancement of India.

38. Referring to a statement said to have been made by the president of a meeting of shareholders of a company started in Great Britain to increase the cultivation of beet-root for the purpose of its being converted into sugar, that the reason why capitalists hesitated to invest their money in that company was the fact that the sugar manufactured by it might not successfully compete with the cheap sugar imported from foreign countries, the *Swadesamitran*, of the 26th September, says:—If the capitalists of Great Britain, who are well off, both in the matter of wealth and industrial progress, hesitate to invest money in an industry for fear of foreign competition, we need not say much about the Indians who are in a very poor condition in both the respects. This company has obtained a loan of £125,000 from the British Government. So it is for the Government to ponder over the support and protection that they should accord, if India is really to improve industrially.

VARTAKAMITRAN, Tanjore, Aug. 16th, 1917.

Super-tax.

39. The *Vartakamitran*, of the 16th August, observes:—As the levying of the super-tax is likely to affect the English banks and English industries, the Finance Member is advised to remove this tax and to impose a tax on the Indians in some other ways appropriately. While there is already a loud cry that taxes are heavy in India, they are being increased from time to time. The Indian pays 22 per cent of his income as tax, while in England the people pay only 8·5 per cent. It is but natural that one should be surprised at the recommendation made by gentlemen who, though in receipt of an income of Rs. 10,000 a year, find it hard to pay a tax at the rate of 1 anna per rupee of their income. These should indeed be called champions of self-interest.

VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

Trade between India and Japan.

40. The *Vartakamitran*, of the 30th August, reports that rumours are afloat about troops from Japan proceeding to the Russian front, and observes that, if this happens to be true, the trade between India and Japan will be affected as many of the Japanese steamers will then be utilised for military purposes, and it will be hard to find any for carrying goods from India.

VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

Chambers of Commerce.

41. Dwelling on the several advantages accruing to the merchants by such institutions as Chambers of Commerce, the *Vartakamitran*, of the 30th August, refers to the privilege enjoyed by the two European institutions in Madras, known as the Madras Chamber of Commerce and the Madras Trades Association, to elect their own representatives to the local Legislative Councils, and observes:—Besides these two institutions, there is one conducted by Indian merchants under the name of the South Indian Chamber of Commerce. This institution has not been given the privilege enjoyed by the other two institutions. . . Has any merchant taken the trouble to note the difference in the facilities afforded to Indian merchants and to European merchants by the firms which conduct banking business with the money they get from the Government of Madras at a low rate of interest? Why have not the Indian merchants, who have realised the difference in the treatment accorded to them and to European merchants by the Railway Companies considered the reason for this difference?

42. Referring to this exhibition proposed to be held in December this year, the *Vartakamitran*, of the 30th August, observes:—The programme of the exhibition as published indicates that it will prove to be very instructive to the agriculturists, artizans and other classes of people in our country. But there will be no use of conducting it as it was done in 1915, when it was no more than a show of articles, as is seen in the Hindu homes during *Dasarrah*, and no facilities were afforded to the visitors to understand the processes of manufacturing these articles. So arrangements should be made at least in this exhibition to have, by the side of each exhibit, a written record of how it is produced and used, where it is available and the difference between its manufacture here and in foreign countries. There should also be an individual, who has a thorough knowledge of the exhibit, to clear the doubts of the people about it. VARTAKAMITRAN, Tanjore, Aug. 30th, 1917.

The Madras Exhibition of Indian Arts and Industries.

The same paper, of the 13th September, continues its comments on this subject as follows:—Of the numerous visitors to this exhibition in 1915, not even 5 per cent are known to have been benefited by what they saw therein. The show rooms were too narrow to allow people to stay and examine the articles leisurely and the articles themselves were not arranged in an order, so as to attract the attention of the people. There were many things which could be understood only by English-knowing people. It would have been very advantageous, if these had been translated into the vernaculars of this Presidency; for an exhibition is intended more to improve the knowledge of the workman than to serve as a show for the English-educated people. The lectures delivered in the exhibition compound would have proved useful to the agriculturists, if they had been delivered in the open air and in the vernaculars. If all these defects are avoided by the exhibition committee this year, we believe the exhibition will help people in understanding things and improving their condition. Besides this, the main object of the exhibition of 1915 was the collection of money for the War Fund and industrial improvement was only a secondary motive. Though the Government want to improve the industries of this country, the people stand aloof. If the industries of the country are to improve, both the Government and the people should co-operate in the matter and the former should also help Indians with money and the advice of industrial experts. Otherwise, Indian industries will, doubtless, pass into the hands of the foreigners. Unlike other countries, India contains within herself all the natural products required for her. If all these products are utilised here alone and converted into manufactured articles, India can become the foremost country in the world in industries and trade.

43. Adverting to the constitution of the Imperial Resources Development Committee in England and its decision to commence its work of taking over some of the industries carried on in countries subject to Great Britain and managing them so as to help the Government in clearing the large amount of debt incurred by them, the *Vartakamitran*, of the 6th September, says:—It appears that this committee will begin its work in India and Ceylon, as the presence of black people here would make its work easy. When the westerns are making such arrangements, we do not think it is possible for us to think of improving the economic condition of our country. India has to pay four crores of rupees as interest on the loan raised for the war. When the payment of this interest will by itself be a hard task for us in the present condition, how can we improve our industries? There is no nation in the world poorer than ourselves, and yet the burden on our economic resources is being increased to an inordinate extent. It is stated that all the efforts made by the Englishman are for the purpose of improving the economic resources of India. In the olden days the East India Company obtained a charter from Parliament and, coming to India for purposes of trade, took over the Government. Similarly as the present Economic Resources Development Company has also taken its charter to do business in India, the Government of India should render all possible assistance to it. The first Chartered Company came here for purposes of trade and took over the Government in order to improve the trade. The present Chartered Company offers to introduce the necessary reforms for wresting even our trade from us and improve our economic condition. The VARTAKAMITRAN, Tanjore, Sep. 6th, 1917.

India's economic development.

sympathy of these people resembles the tears of the jackal at the site of a corpse. In ancient times, several races invaded our country and robbed us of our wealth. How is it, then, that we, who were in such an opulent condition, have become reduced now? The answer is that, instead of paying one-sixth of the produce to the King, we pay half the produce on all ryotwari lands. But in the Nilgiris district where the European planters live, it has been proposed to reduce the assessment slightly and keep it at the same level for twenty years to come. Even the interpretation of law becomes different in the case of the Indians. This is the case with agriculture. Coming to trade, we have to send our raw products to western countries and get manufactured articles therefrom. If we demand protection for our industries, we are told that the Indians are lacking experience in the sciences and the handling of machinery and that they would do well to continue as agriculturists and send their raw products to England and other allied countries. If we ask why industrial education is not given to us as is done in the western countries, we are told that the people have no interest in learning it. When there are several gentlemen in England, who are thus attending to our advancement by throwing obstacles in our way in every respect, what is the use of our complaining still? We should look to our wants only ourselves. Unless education is spread among our ryots and artizans so as to make them understand their present condition and move in the matter of improving it, it will be hard for us to raise ourselves.

SWADESAMITRAN, Madras, Sep. 25th, 1917.

Mr. Gandhi's message.

44. The *Swadesamitran*, of the 25th September, publishes, from the pen of its own correspondent, the proceedings of a public meeting held at Madura, under the auspices of the local District Congress Committee, when the Hon'ble Mr. B. V. Narásimha Ayyar is reported to have addressed the audience on the subject of Mr. Gandhi's message. The lecture appears in extenso in the *Hindu* of the 27th idem. Mr. George Joseph, who presided over the meeting, is reported to have exhorted the audience not to give up the agitation simply because the initial object has been gained, but to go on agitating vigorously for the accomplishment of their ideal.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

A meeting of the European Association at Calcutta.

45. The *Swadesamitran*, of the 27th September, reproduces in Tamil the proceedings of a public meeting held at Calcutta on the 26th idem by the members of the European Association to protest against the policy adopted by the Government in respect of political agitators and especially of Mrs. Besant and her followers, and the reforms proposed to be introduced in the Indian administration. These proceedings appear in the *Hindu* of the 27th idem.

SWADESAMITRAN, Madras, Sep. 28th, 1917.

His Excellency the Viceroy's speech.

46. The *Swadesamitran*, of the 28th September, reproduces in Tamil the comments of the *Statesman* and the *Daily News* on the concluding speech of His Excellency the Viceroy delivered in the last session of the Imperial Legislative Council, which appear in the *Hindu* of the same date.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

Release of political prisoners.

47. The *Swadesamitran*, of the 29th September, reproduces in Tamil the proceedings of a general meeting of the Nilgiri Planters' Association held at Ootacamund on the 27th idem to protest against the unconditional release of political prisoners, as published in the *Hindu* of the 29th idem.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

Labour movement in England.

48. The *Swadesamitran*, of the 29th September, reproduces in Tamil a lecture on this subject delivered by Mr. Fletcher at the Gokhale Hall, Madras, on the 28th September, under the presidency of Mr. C. P. Ramaswami Ayyar, which is published in extenso in the *Hindu* of the 29th idem.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

The Anglo-Indians in India.

49. The *Swadesamitran*, of the 27th September, writes:—The Indians demand that the system of administration in India should be reformed and the British Government also realise the necessity for such a reform. They decided to send Mr. Montagu to India to consult the Government of India and the people about the reforms to be introduced and it was declared by the Viceroy the other day that, in view to avoid all cause for misunderstanding during Mr. Montagu's visit, it had been decided to release

all the interned. The very mention of this made the Indians calm down. The release of Mrs. Besant was hailed with a feeling of gratitude by the people all over the country. No one thought or said that the release indicated any weakness on the part of the Government. But papers like the *Madras Mail* grew wild and reviled the Government. They threatened to set up some one somewhere against us and abused the popular leaders. The Indians, who had calmed down in order to co-operate with the Government in preserving peace in the country, were provoked by these acts of the Anglo-Indians. Thus, though the Indians kept quiet in accordance with the wishes of the Viceroy, the Anglo-Indians, who did not care for the opinion of the Viceroy, set up an agitation. At a meeting of the European Association held at Calcutta, it was stated that, if any reforms were to be introduced in the Indian administration, the Anglo-Indians should be consulted about them, as they had a permanent interest in this country and special safeguards were demanded to secure their interests. But can this argument stand? These Anglo-Indians never stay in India permanently. They carry on several industries here only to enrich themselves and leave for their country with the money earned here. What permanent interest have these people in this country? These carry on business even in China and other countries. If the Government of those countries conducted in consultation with them? In a country having a population of crores, these, who form a microscopic minority, claim special privileges. Every one of us believes that our Government will not be guided by racial prejudice. Our people have no objection to take these Anglo-Indians with them. But the latter never move with the former. Thinking that Mr. Montagu is a little sympathetic towards the Indians, the Anglo-Indians sarcastically asked the Indians some time back to elect him as the President of the Congress and yet Sir Hugh Bray made the surprising statement in the Imperial Legislative Council that the Indians never sought their co-operation. The regard we have for Mrs. Besant indicates, by itself, how much we seek the co-operation of the Europeans. The co-operation of the Indians with the Anglo-Indians depends upon their mutual goodwill, and the recognition by the latter of the right of the former to share the responsibility of the administration of this country.

Doctor Muthu on the Indian administration.

SWADESAMITRAN, Madras, Sep. 27th, 1917.

50. The *Swadesamitran*, of the 27th September, reports a western paper called the *Christian Commonwealth*, to have stated it, as the opinion of Doctor Muthu, the Tuberculosis Expert, that, if there were any extremists in India, they were only very few in number, that they came into being only on account of the repressive measures of the Government of India, and that the Indians in general were thoroughly loyal to England, and to have attributed the discontent and unrest in India to the following three causes:—

(i) The Indians have not complete confidence in the rule of the bureaucrats as it is irresponsible and is not in accordance with popular aspirations.

(ii) The main features of the bureaucratic rule are fear and suspicion, and the Defence of India Act is being used by them to curtail the freedom of speech and the freedom of the press.

(iii) Though England has promised the grant of Home Rule on liberal lines, many Indians are afraid whether she may fail to fulfil it.

The Muhammadan leaders in internment.

SWADESAMITRAN, Madras, Sep. 28th, 1917.

51. Adverting to the announcement now made that the Government of India have, on inquiry, come to the conclusion that it is inadvisable to release Messrs. Mahomed 'Ali and Shaukat 'Ali, the *Swadesamitran*, of the 28th September, says:—This decision will doubtless cause great dissatisfaction and pain especially to our Muhammadan brethren. The Government say that the reason for their present decision is the fact that the two Muhammadans used not only violent language but also openly exhibited their sympathy for Turkey and thereby endangered public peace. As soon as this war began, the rupture between Great Britain and Turkey placed the crores of Muhammadans in India in an awkward predicament. They could not get rid of the love they had borne to the Sultan of Turkey, as their religious leader, for many centuries. All the same they took care to see that their loyalty for the British rule did not wane in the least. As an indication of this, not only were the Muhammadans in the Indian

army ready to fight with the Turks but thousands of them have also been enlisting in the army. It is neither possible nor necessary that, at this juncture, the Indian Muhammadans should evince an inveterate hatred towards the Turks, who have joined the enemy. Nevertheless, we hope the Government of India will note that they are keeping their natural feeling for their religious leader under restraint and are also rendering the necessary assistance to conquer the enemy.

HINDU NESAN, Madras, Sep. 29th, 1917.

Referring to this subject, the *Hindu Nesan*, of the 29th September, says:—

The Muhammadan leaders in internment.

The reply of Sir William Vincent to the question of the Hon'ble Mr. Jinnah about the release of these two Muhammadans shows that, in the opinion of the Government, the offence committed by them is much more heinous than that of Mrs. Besant. But many things are not viewed in the same light by the people as they are by the Government, and the case of the two interned is an instance in point. Meetings are being held in different places and resolutions passed conveying to the Government the dissatisfaction caused to the people by the reply of the Home Member and the prayer of the Muhammadans for the release of the interned. Apart from the strength of public opinion among the Indians, the *Indian Daily Telegraph* of Lucknow says that the aforesaid reply will not help the maintenance of confidence and peace among the Muhammadans and demands the production of the proofs against them in the hands of the Government. Under these circumstances, it is necessary on the part of the Government of India to reconsider the case of these two Muhammadan brothers, in view to secure a calm atmosphere among that community. Though the Government of India may be angry with these brothers for their having evinced sympathy with the enemies of the Emperor, we expect them to show some compassion and release the interned in recognition of the Indian Muhammadans having fought against their co-religionists on behalf of King George and for the purpose of satisfying that community.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

Reverting to this subject, the *Swadesamitran*, of the 1st October, remarks:—Mrs. Besant and others were interned while we were agitating for the definite suggestions of the Congress and the Muslim League, regarding our future acquisition of self-government subject to the British Empire, being given effect to. As we were deprived of the help of the leader of our movement and her two colleagues, we carried on a special agitation for it. Because this has succeeded, we should not keep quiet under the impression that our object has been gained. This special agitation has succeeded only as regards three of those that have been interned. Messrs. Mahomad 'Ali and Shaukat 'Ali are not yet free. Of about 1,000 persons interned in Bengal, many are in internment for political agitation. Though it is now many days since the Government announced that all these would be released on giving some undertaking, nothing is yet known as to what has been done in the matter. The attitude of the Government about the two Muhammadan brothers is not quite clear. Under these circumstances, the lot of the aforesaid thousands of youths is causing some anxiety indeed. The recent statement of the Home Member that the open exhibition of sympathy with the enemy on the part of these brothers was the main reason for their internment may lead some to think that the two could have been concerned in a serious conspiracy. But the letter of their mother, addressed to the press, does not justify this impression. They were prepared to give an undertaking, as required by the Government, that they would not evince, by word or deed, sympathy with the enemies of the King-Emperor and indulge in violent political agitation until the end of the war, and they agreed not to do these two things even after the war. But they added that they would do everything in their power, without prejudice to their religious principles. The Government should note that there is nothing peculiar in this addendum. The Sultan of Turkey is in the position of a High Priest to all Mussalmans, as far as their religious principles are concerned. Therefore a Muhammadan may sympathise with the Sultan at heart, as far as his religion is concerned. But there is no necessity for the Government to be anxious about this. There has been nothing wanting either in the loyalty of the Indian Muslims or the enormous help rendered by them for the war. So the position of Mahomed' Ali and others is in no way different from that of any other Muhammadan. Why should the Government then refuse to release them? Have the

55. The *Swadesamitran*, of the 1st October, publishes the proceedings of this meeting held at Tondiarpet on the 29th September 1917 for starting a branch of the Home Rule League for North Madras. Mr. P. V. Sabhapati Mudaliyar, the chairman of the meeting, is reported to have condemned "the divide and rule" policy of Lord Curzon, and observed that the adoption of the same policy at present resulted in the present non-Brahman movement. The proceedings of this meeting appear in English in the *Hindu* of the 1st October 1917.

The North Madras Mahajan meeting.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

56. In the course of a leader under this heading, the *Hindu Nesan*, of the 28th September, observes:—The concluding words of the Viceroy at the last meeting of the Imperial Legislative Council will remove even a ray of suspicion which the people might have had about his policy. We can confidently presume from his speech that a good time is sure to dawn upon India. These words of the Viceroy may provoke the Anglo-Indians. But, as long as there is the Viceroy here to sympathise with us and the Secretary of State for India in England to appreciate our aspirations, we need not be afraid. The Anglo-Indians, who are sitting on one of the branches of the tree of Indian administration, are aiming a blow at the very root of the tree without realising that, if the tree itself is rooted out, their lot is doomed. As already observed by us, they will do well to note the attitude of the Viceroy and the Secretary of State and keep quiet, without indulging in vain agitation. It will be foolish on the part of these to obstruct political privileges being granted to the Indians. Resolutions were passed at a meeting of the European association of Calcutta condemning the action of the Government in releasing Mrs. Besant and their proposal to reform the Indian administrative system. We refer to these resolutions only to show the spirit of rancour, jealousy and obstinacy that underlies them. If the Anglo-Indians, who claim India to be their country as long as they remain here and go away to their native land after knocking off what they could get in trade, business or service, can have so much rancour, jealousy and obstinacy, how much rancour, jealousy and obstinacy should the Indians, who are born and bred up in this country and who are sacrificing their very life for its welfare, have? The best course for the Anglo-Indians will be to look to their matters and keep quiet. They will not be well advised in doing anything which tends to create a feeling of enmity between them and the Indians.

Opening a new chapter.

HINDU NESAN, Madras, Sep. 28th, 1917.

57. The *Swadesamitran*, of the 29th September, writes:—Mr. Montagu will go here to ascertain the reforms that are necessary in the Indian administration. He will then try to consider about the different proposals made by different people in this matter and come to a conclusion. The Government of India have submitted certain proposals. Though these have not yet been published, they do not seem to have proposed to increase the powers of the Legislative Councils. It is rumoured that, apart from the recommendations of the Government of India, some members thereof like Sir Sankaran Nayar, have sent up dissenting minutes. Next there is the memorandum of the nineteen and then the scheme drafted by the Congress and the Muslim League. Lastly there are the so-called proposals of the late Mr. Gokhale. As Mr. Gokhale commanded the respect of the Indians, there is the danger of his proposals being regarded as a moderate standard for the reforms. They might have been sufficient at the time when they were written. But, as was observed by Mr. Lloyd George, there have been considerable changes within these two and a half years after his death and therefore they will not suit the present period. As for the recommendations of the Government of India, Mr. Chamberlain himself seems to have thought that they were not sufficient. It is a fact admitted by all that the representative element should preponderate in the Legislative Councils and that these councils should have greater responsibilities. The main point to be decided is the extent to which the executive Government should be controlled by the Legislative Councils. As it is, the Executive Council, i.e., the Government, is not bound by the views of the elected members of the Legislative Councils. Though the reforms of 1909 gave a greater latitude to the Members of Legislative Councils in the matter of discussion and increased their number also, the official majority was maintained in the Imperial Council

The proposed reforms.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

and the non-official majority introduced in the Provincial Councils was only a nominal one, as the nominated members and the European non-official representatives always sided the Government. So the people have no voice in the administration. Though there is an Indian in the Executive Council, he is nominated by the Government. Thus the Legislative Councils have only to play to the tune of the officials. That is why the Congress and the Muslim League demand larger powers for these councils. The people wish to share the responsibility of the administration and be in a position to criticise the Government through their representatives. It is in anticipation of an objection that the time has not yet come for it, that the Government is sought to be subjected to the control of the Legislative Council.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

The moderates and the present political agitation.

58. In the course of a long communication under this heading, a correspondent of the *Swadesamitran*, of the 29th September, refers to a note which recently appeared in an Anglo-Indian paper in Bombay from the pen of an old congress man, regretting the release of Mrs. Besant on the ground that it would lead to the cornering of the "Moderates," whom the correspondent describes as being a class of timid persons content to have small concessions from the Government by begging for them, and observes:- The aim of the political agitation now conducted under the leadership of Mrs. Besant is that our country should be governed by Ministers, who would be subject to Legislative Councils with members elected by the Indians. At present it is the bureaucracy that rule our country. These are not bound by the opinion of the people and therefore, they can do things as they please. The present agitation aims at putting a check upon them. The old congress man says that the release of Mrs. Besant has sounded the death knell of the moderates. We were till now under the impression that the victory of Mrs. Besant, who is the life and soul of the new movement, sounds the death knell of the bureaucracy. It is only now we learn that it sounds the death knell of the moderates also. But we are not sorry for it. Our country can improve only when the black sheep amongst us, calling themselves moderates, who hamper our complete acquisition of the privilege of self-government, leave us and our country. Very few would bemoan the loss of these statesmen. The public will not care much for their exit. They have done their work. "Young India" has come up to do service for India. The moderates do not know the attitude and opinion of this "Young India". So the people would prefer their exit to their remaining and blocking the progress of the country on account of their ignorance.

LIVA-UL-ISLAM, Madras, Sep. 27th, 1917.

The *Madras Mail* and the present situation.

59. The *Liva-ul-Islam*, of the 27th September, reproduces extract from the comments of the *Swadesamitran*, of the 19th idem, on this subject, abstracted in paragraph 55 of Report No. 38 of 1917.

HINDU NESAN, Madras, Oct. 1st, 1917.

The *Madras Mail* and the present situation.

The *Hindu Nesan*, of the 1st October, reproduces an article from the *Yadartavachani* of Kumbakonam condemning the action of the *Madras Mail*, which is patronised also by the Indians, in raising a hue and cry against the Government for having listened to the unanimous prayer of the Indians and released Mrs. Besant and others, and suggesting that, as the attacks of the *Madras Mail* amount to sedition and tend to create discord between the Indians and the Europeans in this country, this paper should be directed to furnish security under the Press Act and its Editor interned.

LIVA-UL-ISLAM, Madras, Sep. 27th, 1917.

Release of Mrs. Besant and her colleagues.

60. The *Liva-ul-Islam*, of the 27th September, reproduces from the *Swadesamitran*, of the 21st September, the Tamil version of the comments of the *Civil and Military Gazette* on this subject, referred to in paragraph 27 of Report No. 39 of 1917.

VAISYAMITRAN, Devakottai, Sep. 24th, 1917.

The release of Mr. Besant and her colleagues.

The *Vaisyamitran*, of the 24th September, hails with satisfaction the release of Mr. Besant and her colleagues, which it deems to be a victory for the lawful and constitutional agitation carried on by the people for the uplift of the country and expressing its thanks to all those, who have been responsible in bringing about this result and, dwelling upon the futility of the

argument advanced by some, against the grant of Home Rule for India, that the Indians are not yet fit to manage their own affairs, feels certain that the King Emperor, who is waging a war for the purpose of doing away with the despotism of Germany and preserving righteousness and liberty, will very soon grant Home Rule to his Indian subjects. It entreats the Government to release also all the other patriots such as Mahomed Ali and Shaukat Ali, who are in internment for their having indulged in political agitation.

An anti-Home Rule meeting at Erode.

61. The *Dravidan*, of the 29th September, also publishes a letter on this subject from one Muhi-ud-din Bacha, which is similar to one published in the *Swadesamitran* of the 24th idem and referred to in paragraph 54 of Report No. 39 of 1917. DRAVIDAN, Madras, Sep. 29th, 1917.

The present political condition.

62. In the course of a leader, the *Lokopakari*, of the 1st October, condemns the agitation carried on by the Anglo-Indians in this country against the release of Mrs. Besant and the apology tendered by Sir Michael O'Dwyer, in the Imperial Legislative Council and, remarking that the time has come for the Government and the subjects to co-operate with each other in every respect, appeals to every community in India to avoid all unnecessary agitation at this juncture, actuated by class or race jealousy. LOKOPAKARI, Madras Oct. 1st, 1917.

The *Prapanchamitran*, of the 2nd October, reproduces the above. PRAPANCHAMITRAN, Madras, Oct. 2nd, 1917.

The political situation.

The *Andhrapatrika*, of the 28th September, publishes under this heading in Telugu the proceedings of, and the speeches made at, the recent meeting of the Calcutta European Association. ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The same paper publishes in Telugu a telegram containing the comments of the *Civil and Military Gazette* on the above meeting, which appears in the *Hindu* of the 28th September.

A suicide in Calcutta.

63. Referring to the suicide committed by one Babu Sachindra Chandradas Gupta at Calcutta, on account of the restrictions imposed on him by the secret police there, the *Lokopakari* and the *Prapanchamitran* of the 1st and 2nd October, respectively, remark that the authorities could have shown some compassion to this youth and that this suicide illustrates the serious hardships to which students are subjected by their association with conspirators. LOKOPAKARI, & PRAPANCHAMITRAN, Madras, Oct. 1st & 2nd, 1917.

The political prisoners.

64. The *Swadesamitran*, of the 2nd October, reproduces in Tamil a letter written on this subject by Dr. Sir S. Subrahmanya Ayyar and one written by Mr. S. S. Setlur on the release of the interned Muslim leaders, both of which appear in the *Hindu* of the same date. SWADESAMITRAN, Madras, Oct. 2nd, 1917.

The condition of certain European women in India.

65. The *Jananukulan*, of the 1st August, narrates the several hardships to which Mrs. Besant and a European mistress in the Indraprastha Girls' school, Delhi, are stated to have been subjected by the Government and asks its readers to judge for themselves what the lot of even the European women, who are working in India for the benefit of the Indians, has come to be. JANANUKULAN, Tanjore, Aug. 1st, 1917.

New India security.

66. Adverting to the forfeiture by the Government of the security of Rs. 2,000 paid by the Editor of the *New India*, the *Jananukulan*, of the 22nd August, is surprised at the Government having had an eye upon this paper from the very day Mr. Telang took it over from Mrs. Besant, depositing a security of Rs. 2,000, and observes that, though the articles to which objection has now been taken will soon be before the High Court and their nature decided, the public should realise the difficulties and losses to which the Government subject the editors of newspapers, working for the benefit of the country, and show their enthusiasm in supporting such papers. JANANUKULAN, Tanjore, Aug. 22nd, 1917.

JANANUKULAN, Tanjore, Sep. 12th, 1917.

67. The *Jananukulan*, of the 12th September, publishes the following appeal of Mother *Bharatha* to her children:—Hear me, my dear children! Some kingdoms which are monarchies are trying to become democracies. Russia was yesterday a monarchy and today she is a democracy. England has decided to grant Home Rule to Ireland. America has decided, and arrangements are being made, to confer autonomy on Poland, Finland and other States. Even in Germany there seems to be a desire to depose the Kaiser and establish a democracy. Holland has given her consent to the formation of a representative assembly in Java, a small island in the Indian Ocean. Under these circumstances, you should also strive to acquire Home Rule. Do not sleep till your efforts succeed.

An appeal of Mother Bharatha.

PANDIYA NESAN, Madura, Sep. 22nd, 1917.

68. The *Pandiya Nesan*, of the 22nd September, dwells in detail upon the insanitary condition of Madura, which is next in importance to the Presidency town and which, being the head-quarters of two districts, is visited by a large concourse of people every day, apart from the thousands of pilgrims who gather there, and attributing it to the non-completion of the new drainage works in the town, the delay in allotting portions of the tract acquired on the other side of the river among the people, and the insufficiency of the water-supply in the town, where many wells have been closed, relying on the supply through the pipes, and, complaining of the injustice of the pipe water being allowed to be used in a few gardens of the rich, to the detriment of the rate-payers in the town, observes that all these evils can be avoided if the Municipal Councillors evince the same interest in looking after the needs of the town that they show in canvasing for votes to get into the council.

Sanitation in Madura.

SWADESAMITRAN, Madras, Oct. 1st, 1917.

69. Adverting to the condemnation by the *Madras Mail* of the action of the Government in releasing Mrs. Besant from internment and the strong attacks made by some other Anglo-Indian papers on the British Cabinet itself, a correspondent to the *Swadesamitran*, of the 1st October, thinks that, as the articles of these papers tend to bring the Government into contempt, they should be punished under the Press Act, and adds: I do not see why these papers use such strong language. Is it their view that the release of Mrs. Besant will root out the British Empire, or are they afraid that the Secretary of State for India will be ready to grant Home Rule when he goes here? They do not seem to realise that Home Rule is a birth-right of India. I wonder to find these Anglo-Indians devoid of British instincts. If, at a juncture like this when there is a change in the angle of vision of the Government of India, the Anglo-Indians raise a hue and cry actuated by self interest, let them understand that their position in India after the war will become very bad. India was never before united as she is today. It is quite certain that a section which tries to create faction among the people in order to serve its own interest and to seek the favour of the Government, can no longer raise its head.

The mischief of the Anglo-Indians.

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TAMILIAN, Madras, Sep. 26th, 1917.

70. The *Tamilian*, of the 26th September, refers to the Home Rule movement as being engineered by some retired officials and graduates, who cannot find any other employment, for the purpose of driving out the English Government and ruling over the country themselves and condemns the conduct of these people in dragging also the poorer classes into their avaricious movement. It adds that those who write and speak of Home Rule are traitors to their king and warns the other subjects from following this traitorous gang and ruining themselves.

The Home Rulers and their activities.

MAHAVIKATA DUTAN, Madras, Sep. 29th, 1917.

The *Mahavikata Dutan*, of the 29th September, writes as follows on the same subject:—O Loyalists, who preach loyalty from the platform but contrive secretly to subvert the Government! O valiant heroes, who, having been caught by the authorities on account of your excesses actuated by the pride of education, riches, youth and race, now blink! Listen to what I say, which, though unpalatable to you now, will be beneficial to you in the future. Everyone knows what confusion reigned in India about a hundred years back and how the English have

restored order and conferred numerous benefits on us. In addition to these, the Congress has also been agitating for reforms and even these have often been granted by the Government. Meanwhile the Home Rule movement, which has sprung up from the Congress, has, under the guidance of Mrs. Besant and her paper *New India*, been making a great noise in every town and village while the *Justice* and its vernacular compeers, the *Dravidan* and the *Andhraprakasika*, have been falling foul of this movement for fear that it may provoke the westerns. What a shame it is that you should fight among yourselves owing to differences of caste and class? How can a desire for Home Rule be justified in a country like this? It is against the policy of the world. Though a number of ants may join, their strength will still be very weak and their voice still very feeble. Our Home Rulers are no better than these ants. We should not desire for more than what we deserve and, if we do we will lose even what we have. The Home Rulers make a show that they have the people behind them, but this is not a fact. The Government will surely be not afraid of the activities of these Home Rulers. Even taking it for granted that the object of the Home Rulers is accomplished the want of union among us will make it disappear very soon.

Lord Pentland.

MAHAVIKATA DUTAN, Madras, Sep 29th, 1917.

71. The *Mahavikata Dutan*, of the 29th September, dwells upon the severe criticism to which Lord Pentland has been subjected ever since he issued the orders interning Mrs. Besant and her colleagues and prohibiting students from attending political meetings and the way in which he is attacked on both the sides after he was asked by the Government of India to release the interned persons—the Home Rulers gloating over their victory and making light of the authorities and the students openly defying the provisions of G.O. No. 559, on the one side, and the *Madras Mail* and the other Anglo-Indian papers insisting upon the resignation of His Excellency as his post has lost its prestige on the other and describes him as crying out "I have got into this mire without noting its depth and those who importuned me to jump into it do not follow me now". The paper gives the sage counsel to His Excellency not to be upset by all this, as the assurance given by Mrs. Besant, that she would co-operate with the Government in avoiding all agitation until the Secretary of State for India returns home after his visit is practically a condition precedent to her release which was all that His Excellency wanted. It asks him not to be beguiled by the advice of the Brahmans hereafter, but to help to uplift the lower classes who will be ever grateful to him and sacrifice their all for him.

The Aryan religion.

TAMILIAN, Madras, Sep. 26th, 1917.

72. A correspondent to the *Tamilian*, of the 26th September, describes the Ariyan religion as being the basest religion in the world followed only by a few, and supporting unclean, vulgar and vicious acts such as uttering lies or committing murders, thefts, unnatural intercourse, breach of trust, fraternal deception, gambling, and intercourse with other's wives.

Local allowance for Government servants.

LOKOPAKARI, Madras, Oct. 1st, 1917.

73. Adverting to the appointment by the Government of Bombay of a Committe to consider the question of granting local allowance to Government servants drawing less than Rs. 100 a month and house-rent allowance to the menial employees until the close of the war, the *Lokopakari*, of the 1st October, observes that the adoption of a similar procedure by the other Provincial Governments would relieve the hardships of the Government servants in the other Provinces also.

PRAPANCHAMITRAN, Madras, Oct. 2nd, 1917.

The *Prapanchamitran*, of the 2nd October, reproduces the above.

A telegram to His Excellency the Viceroy.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

74. The *Andhrapatrika*, of the 27th September, contains a Telugu version of the telegram addressed to His Excellency the Viceroy by Diwan Bahadur P. Rajaratna Mudaliyar and others, repudiating the telegram sent by the Madras Presidency Association.

ANDHRAPRAKASIKA, Madras, Sep. 26th, 1917.

The *Andhraprakasika*, of the 26th September, publishes in Telugu a telegram much to the same effect.

ANDHRAPATRIKA,
Madras,
Sep. 26th, 1917.

75. The *Andhrapatrika*, of the 26th September, gives in Telugu the article of Saint Nihal Singh headed "Mr. Montagu's opportunity", in the *Review of Reviews* which contains:—

Mr. Montagu's opportunity.

Mr. Montagu said that it seemed to him that the Government were sending as little help to the war as possible from India. . . When medical help was urgently needed, the Military authorities sent back to India Bengalee medical officers from Mesopotamia. They refused to serve as coolies, leaving off their professional work. . . While there are 50,000,000 Indians fit to be enrolled as soldiers, only 150,000 men are enlisted in the army. Even these are not enabled to attain high offices. However much the authorities are requested, they do not comply with our request. From the commencement of the war till now, the authorities have not advanced even one step towards granting the wishes of the people. Thisis just the reason why the Mesopotamian expedition failed. . . The Financial Secretary is a non-Indian belonging to the bureaucracy. Had there been real national Government they would not have failed in the expedition. Mr. Montagu said that the Government of India was more brittle than wood, harder than iron, old fashioned and unsuited to the present conditions. . . The India Council also is not susceptible of change. Mr. Montagu has pointed out the irresponsible nature of the India Office. . . The India Council contains officers who worked very long in India. They take pleasure in opposing proposals calculated to advance the people. They have the power to over rule the authority of the Secretary of State in settling the affairs of India. . . Unless both the Houses of Parliament unitedly pass an order, they need not resign their seats. . . Mr. Montagu said:—Unless the Government of India is made responsible to the Indians, it will be difficult to reconstruct the Executive Council of the Government of India, change the Viceroyalty and delegate to the Council greater powers from the Parliament. . . The views contained in the editorial of the *Review of Reviews* and the ideas of Mr. Montagu are the same. . . The papers began to write that Mr. Montagu gave expression to such views before he assumed responsibility. But Mr. Montagu says that he still holds those views. The Secretary of State for India is willing to listen, with sympathy, to the representations of the Indians. But will the officers under him agree to act according to his wishes? He knows he has to overcome many difficulties. He is very bold and persevering. May he make India happy and prosperous with the help of his colleagues in the Cabinet.

ANDHRAPATRIKA,
Madras,
Sep. 26th, 1917.

76. The *Andhrapatrika*, of the 26th September, gives in Telugu what *New India* publishes about (1) the Guzerati Conference, (2) Gandhi's scheme, (3) instruction to Volunteers, and (4) memorial to Mr. Montagu.

The Guzerati Conference.

ANDHRAPATRIKA,
Madras,
Sep. 26th, 1917.

77. In its leader reviewing the speeches of Mr. Montagu, the *Andhrapatrika*, of the 26th September, says:—The stability of the British Empire is due to statesmen like Mr. Montagu. It is due to such gentlemen that the confidence of the people in British justice and generosity remains unshaken. . . Why should England which encouraged the unrest that made its appearance in Persia, Turkey, China, and Japan, be intolerant as regards unrest in Egypt and India. . . It is the opinion of Mr. Montagu that India should be governed according to the wishes of the people and not by the sword. . . The words that Mr. Montagu spoke in 1913 may be of use to those who attempt to promote race differences. He said, "It is a dangerous policy to divide and rule. There is no place for such a doctrine in our politics. He said that the Indian problem was a political problem and related to giving the Indians more opportunities in their own country for the unfoldment of their administrative capacity. Indians ask for opportunities to administer their country. Mr. Montagu has already realised that the Indians will not rest satisfied with small concessions. Mr. Montagu has noted the evil that was done to India by Lord Curzon. . . The words of Mr. Montagu regarding prestige are a fitting answer to those who attach much importance to its maintenance. Those words deserve to be written in gold and held as ideals for every statesman to follow.

The speeches of Mr. Montagu.

The *Andhrapatrika*, of the 27th September, says in its leader:—Mr. Montagu said in 1912 that it was not possible to pass time without declaring the goal to which the Government are driving. . . On the 12th of July this year, when the report of the Mesopotamian Commission was being discussed, Mr. Montagu criticised the policy of the Government of India. Mr. Montagu said:—The Government of India is harder than iron. It is inflexible and old. It is not possible to justify this administrative policy under the present circumstances. . . It is the opinion of Mr. Montagu that to turn the attention of the English to India, the Parliament should be made to bear the salary of the Secretary of State. This is what the Congress also asks for. . . Mr. Montagu wanted the Government to declare that they would take steps to see that the goal to which they were driving, whatever that goal might be, was reached. One of the means by which it should be reached is the establishment of more representative institutions. The people should have control over the Executive Council. The Executive Council should be reconstituted. Mr. Montagu said that as the people took up increased responsibility in the Government of India, the responsibility of England should proportionately decrease, and that the Government should be in accordance with the wishes of the people. The principles suggested by Mr. Montagu agree with those of the congress scheme of reforms. It is the opinion of *Justice* and the *Mail* that the Government should be vested with greater independence and made more arbitrary without the people being given any administrative responsibility. This is opposed to Government by the people and to the aims of Mr. Montagu. . . Although the above views of Mr. Montagu were given expression to before he held the reins of Government, they are his views even now, as stated by him.

Mr. Montagu's speeches.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

(A)

78. Under this heading the *Andhrapatrika*, of the 26th September, says:—It is regrettable that while the work of publishing Tamil inscriptions is being done so quickly and wonderfully, the work of publishing Telugu inscriptions has not taken any shape. It is to be surmised from this that among the officers engaged in the work of publication there are many who know Tamil, and that excepting the Telugu Epigraphic student, there is none who knows Telugu. The Telugu language is in this sad condition, owing to the absence among officers of men who are versed in the language. Not only in this institution but in almost every Government office, such is the condition of the Telugu language. Some may console us saying that the work in connection with the Kanarese language is still worse. But we have to say in answer to them that if Telugu had the same patronage from the native chiefs as Kanarese, we would not have regretted the present state of Telugu. We trust that if the Government should note this difference in the treatment, unwittingly observed with reference to the various languages, the sad plight of the Telugu language will soon disappear.

Ancient inscriptions.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

79. A correspondent to the *Andhrapatrika*, of the 26th September, proposes to introduce in the forthcoming *Andhra* Conference a resolution requesting the unconditional release of Syamasundara Chakravarti and others, and the grant of freedom to Mr. Aravinda Ghose, Lajpat Rai and others who are living outside India for fear that they may be charged with offences if they return to India.

The *Andhra* Conference.

ANDHRAPATRIKA, Madras, Sep. 26th, 1917.

(A)

80. A correspondent to the *Andhrapatrika*, of the 28th September, says:—The miserable condition has overtaken us of patriots like Lala Lajpat Rai and Mr. Aravinda Ghose finding shelter in foreign lands without having a place in India, which is sheltering lakhs of foreigners. Mussalman lions were declared guilty because they voiced forth the grievances of their countrymen, and are suffering internment at some corner of the country. What happiness can we have when many great men are suffering untold miseries? What is the use of any number of boons if those great men are not in our midst? May the Andhras discuss in their conference the resolution proposed by Mr. Lakshminarayana Pantulu and try to get the leaders released.

The *Andhra* Conference.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

(A)

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 1st October, publishes the proceedings of the special *Andhra* conference and the gist of the speeches delivered therein, from the pen of a correspondent. The presidential speech contains:—The Government have to direct the aspirations of the people into proper channels and lead them to the goal. If they do not do so, these aspirations may take another course and harm will surely result. The love for freedom which has recently manifested itself in Russia is an instance in point. . . The administration of India is arbitrarily carried on in accordance with the wishes of the Secretary of State and his Council, and is not subject to the opinion of the people.

A letter, addressed by Sir S. Subrahmanya Ayyar and read at the conference, contains:—If I am competent to pronounce an opinion as to whether administration should be carried on through the medium of the vernaculars, I say that it should be. The necessity to translate everything into a foreign language unnecessarily, is unendurable; because in many suits in law courts people do not obtain justice on this account. There can be no difference of opinion among wise men as to the fruitlessness of education not imparted through the vernaculars. Unless matters are discussed in the vernaculars no good work can be done by village panchayats, unions, local boards and municipal councils. There is no use of carrying on discussions in a foreign language. The change may appear to be too much to expect, but I am one of those who believe that the Indians will not be completely happy under the British rule unless such changes are effected.

The fifth resolution relates to passive resistance. It contains—This conference is of opinion that if the officers of Government obstruct constitutional agitation, it is proper and necessary that the people should resort to the adoption of passive resistance instead of yielding to such obstructions.

The sixth resolution relates to the release of the interned. In supporting it a speaker said:—Internment, it is said, is driving youngmen in Bengal to commit suicide. Mr. Aravinda Ghose has been in exile for six years. Unless all these are liberated, there can be no peace in the country.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 1st October, reports the Chairman of the Reception Committee of the Special *Andhra* Conference to have said:—The country will not approve of anything short of the reforms that we now ask for. If anybody throws obstacles in our way, we must strongly protest. Lord Islington spoke about the future reforms in India with the same narrowness of view with which he closed the conclusions of the Public Services Commission. . . The division of the country on a language basis will lead to the advancement of the people, to education being imparted through the vernaculars, and to administration being carried on in vernaculars. The people will then be enabled to understand the methods of administration, and the Government will be carried on by the people for the people. Mr. Tilak and Sir S. Subrahmaniya Ayyar have urged the necessity of such a division of the country.

ANDHRAPATRIKA, Madras, Oct. 2nd, 1917.

The Special *Andhra* Conference.

The *Andhrapatrika*, of the 2nd October, reports the Chairman of the Reception Committee of the Special *Andhra* Conference to have said:—Mr. Montagu need not pay any heed to the adverse cries of the Anglo-Indian papers and the improper agitation of the Anglo-Indians. . . Our patriotic leaders such as Mr. Mahomed 'Ali are yet suffering under internment. Sir Rabindranath Tagore says that hundreds of young men have been interned without trial, that many of them were lodged in insanitary houses, prisons and dark rooms, that some turned out mad, that some others committed suicide, and that many houses have been reduced to utter misery and trouble. We read in papers that some were driven mad and that some others died of consumption. From the September papers we learn that two persons committed suicide out of despair. One of these two was a student of the senior B.A. Class, Ripon College, Calcutta, and son of a pleader. Before he died he reported to the District Magistrate about the troubles he was put to by the police. As there was no proof that any of the interned has been guilty of treason or any conspiracy with the enemy, the Government have avoided prosecuting them. Those that suffer like this suffer because they love our mother country

greatly. How can there be real peace in a country which is placed under such heart-rending circumstances? With what calm mind and what conscience can our countrymen render help to Mr. Montagu? How can we keep quiet without agitating till the interned are released? . . . We respectfully request that the Government will be pleased to release all the interned in our country and excuse all those who are suffering punishment for political crimes, so that the people may not suspect any difference in the treatment accorded by the British to Ireland and India. . . We have to agitate for the release of the interned and for the grant of the reforms we ask for. We do not hate the British. We want brotherly feelings to prevail permanently between us both. We condemn sedition and revolution. Our agitation shall be carried on on peaceful and constitutional lines, but if the bureaucracy obstruct our right to make speeches and to work constitutionally, we have no choice but to resort to passive resistance. . . Passive resistance means the manifestation of soul force. It is a maintenance of man's self-respect. It is a determination to get our birthrights.

The same paper publishes certain verses read at the conference, one of which rendered in English runs as follows:—*O Andhras*, in order to maintain your right, resort today to the policy of passive resistance, which Prahlada adopted against the cruelties of Kanakakasipa, which the truth-wedded Harischandra adopted against the anger of the sage, which the sage Gandhi resorted to with firmness in righteousness, which Vasishtha embraced in enduring the mischiefs of the son of Gathi, and which has thus become traditional.

The Muhammadan interned. — ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

80. The *Andhrapatrika*, of the 27th September, says:—Ever since the release of Mrs. Besant and her co-workers, the agitation regarding the interned Muhammadans has been on the increase. . . The reply of Sir William Vincent to a question bearing on this matter is unsatisfactory. If the interned were tried in a law court and duly punished after conviction, the people could raise no objections.

The interned Muslims. — ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The *Andhrapatrika*, of the 28th September, gives in Telugu the telegram containing the comments of the *Indian Daily Telegraph* on the interned Muslims, which appears on page 5 of the *Hindu* of the 28th September.

The interned Muslims. — ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

A correspondent to the *Andhrapatrika*, of the 29th September, expresses its dissatisfaction at the answer given by the Hon'ble Sir William Vincent to the question regarding the release of the Muhammadan leaders and says:—We regret that those patriots have been accused of groundless offences. . . There is no use of such answers. The Government cannot help to maintain peace among the people. We regret that there is no agreement between the speeches of His Excellency the Viceroy and the answers of the officials. . . May the *Andhras* express their disappointment in the *Andhra* conference at the answer of the Hon'ble Sir William Vincent.

The Mussalman interned. — ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

The *Andhrapatrika*, of the 1st October, says:—From a letter of the mother of Mr. Mahomed 'Ali, it is plain that a Muhammadan Criminal Investigation Department officer got a written statement from Mr. Mahomed 'Ali, and Mr. Shaukat 'Ali, that the Hon'ble the Raja of Muhammadabad came and went back after speaking with them, and that the representative of the Government then gave the answer to a question relating to them. From a perusal of this letter, the brothers do not appear to be in the wrong at all. On account of the delay in their release, the minds not only of the Muhammadans but of all Indians have been agitated. We pray that the Government of India and His Excellency Lord Chelmsford will ascertain the truth, release the interned and earn the gratitude of the Indians.

The interned. — ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

A correspondent to the *Andhrapatrika*, of the 1st October, says:—It may be said that the people are satisfied with what the Provincial Governments have done already. But there are many other interned persons, by whose internment many families have been reduced to helplessness and misery. Unless Mr. Mahomed 'Ali, Mr. Shaukat 'Ali, Mr. Syamasundara Chakravarti and others are released before Mr. Montagu's arrival, India cannot be perfectly peaceful. We hope the Government will kindly release them.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The Moslem interned.

The *Andhrapatrika*, of the 29th September, publishes in Telugu the letter of Abadi Bano, the mother of Mr. Muhammad 'Ali, who is now undergoing internment, which appears in the *Hindu* of the 29th September 1917.

SATYAVADI,* Mysore, Oct. 2nd, 1917.

The interned.

The *Satyavadi*, of the 2nd October, in an article under the heading "1,500 and others", observes:—Srijut Wadia in his first speech at Coimbatore on his release said: "When we, three innocent people, who have resorted to no kind of violence and shown no desire to disobey the law, have been interned, what guarantee is there that more than 1,000 of those Bengalis and more than 500 of the Punjabis, in all more than 1,500 men, have not been interned likewise though they are innocent like ourselves? These should be released." As the reasons for which these men have been needlessly placed in confinement are kept secret, Wadia was right to have raised the question. We are repeatedly demanding that the interned should rightly be released. We want them. We have a right to ask for them. The Government is therefore bound to release them.

ANDHRAPATRIKA, Madras, Sep. 27th, 1917.

The kindness of Bombay Government.

81. The *Andhrapatrika*, of the 27th September, says that, in view of the difficulty of getting food under war conditions, the Government of Bombay have decided to grant local allowance to Government servants earning under Rs. 100 and house-rent to menials, and trusts that the Madras Government also will grant such praiseworthy concessions in their Province.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The enthusiasm of the *Andhras*.

82. The *Andhrapatrika*, of the 28th September, says under this heading:—It is a common language that merges all differences and unites all people. After this unity is realised, people of all creeds and races will worship the language together. . . If the principles of *Andhra* the movement are embodied in the national movement, it will be possible to establish efficient national self-government in India. . . Many a leader in India has approved of the principles of the *Andhra* movement. Sir S. Subrahmanya Ayyar has accepted the principle of the division of the country on a language basis. The Hon'ble Justice Abdur Rahim says that sciences and arts should be taught to students through vernaculars.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The *Andhra* movement.

The *Andhrapatrika*, of the 29th September, regrets that while in a short space of three years, Mrs. Besant has made the whole of India resound with the cry of Home Rule and instilled "consternation and confusion" in the minds of Europeans, the *Andhra* movement has not made any considerable progress.

The same paper says:—Mr. J. C. Bose has proved by his work that the slander that the Eastern Continent is deficient in scientific knowledge and that the Indians are not intelligent enough to find out new truths, is groundless. His life is in point to show that the Indians do not evince an interest in new sciences because of the lack of opportunities. . . When students are wasting their whole time to attain proficiency in English, where is the time to learn sciences? As stated by the Hon'ble Justice Abdur Rahim, unless sciences are taught through the vernaculars, the condition of India will remain the same as ever.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

Liberty.

83. Referring to the speech of Mr. Asquith at Leeds, the *Andhrapatrika*, of the 28th September, says:—While Mr. Asquith has been trying to create an atmosphere of liberty in the world, it is impossible that such atmosphere will not spread in India. The moment when the allies commenced to sacrifice their life and treasure in the war for justice and liberty, the grant of liberty to India was commenced.

ANDHRAPATRIKA, Madras, Sep. 28th, 1917.

The District Judge of Guntūr.

84. The *Andhrapatrika*, of the 28th September, publishes in Telugu an article from the *Madras Law Times* criticising the action of the District Judge of Guntūr in calling for a list of those pleaders who take part in the Home Rule and *Swadeshi* movements in that district.

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* Started in September 1917.

85. The *Andhraprakasika*, of the 25th September, observes as follows under this heading:— . . Statesmen are unanimously agreed that the majority report of the Public Services Commission is very favourable to the non-Brahman community. But our representatives in the Supreme Legislative Council are strongly criticising that report now. What is the meaning of this criticism? Our Brahman representatives are afraid that, if those reforms are granted to the non-Brahmans, they will be deprived of the power in their possession. . . The Hon'ble Mr. M. Ramachandra Rao is only for territorial representation and not for separate communal representation. . . There is no use unless some seats are reserved exclusively for non-Brahman representatives, and the Brahmans prohibited from standing for those seats. . . If Mr. Ramachandra Rao Pantulu's views are given effect to, the position of the Panchamas will become miserable. It is very necessary that some seats are reserved for them.

Separate representation.

ANDHRAPRAKASIKA, Madras, Sep. 25th, 1917.

86. The *Desamata*, of the 26th September, reproduces from the *Kistnapatrika*, of the 15th September, an article on this subject referred to, under this heading, on page 2399 of Report No. 38 of 1917.

Satyagraha or passive resistance.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

87. Referring to the proceedings of a non-Brahman meeting held to protest against the cable of Mr. P. Thiagaraya Chettiyar and to support the Congress Scheme of reforms, the *Desamata*, of the 26th September, gives a gist of the President's speech which contains:—The bureaucracy here will not consent to give up its power. The British are good but we are spoiling them. They are fairminded people and hence our faith in them. We therefore ask them to give us self-government.

A non-Brahman meeting.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

88. Referring to the release of Mrs. Besant and her co-workers, the *Desamata*, of the 26th September, observes as follows under this heading:—The release of Mrs. Besant, Mr. Arundale and Mr. Wadia is positive proof that agitation has triumphed. Before the flood of the united voice of the people, the repression of the bureaucracy, however tremendous it may be, cannot stand. . . The British Government has to carry on its administration in India in accordance with the wishes of the people. If the Government of India should administer their rule against the wishes of the people, then it may be certainly asserted that this country is not under British rule. Our rulers are administering our country without giving room to such an impression. . . The rulers have, till now, adopted a policy of repression in the matter of administration.

Happy news.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

But now after the persistent agitation of the people, they have understood that the people have become dissatisfied on account of that policy and are mending their mistakes. The release of Mrs. Besant and her co-workers bears testimony to this. . . His Excellency the Viceroy has said in the last meeting of the Supreme Legislative Council that Mahomed Ali and Shaukat Ali would be released, but they have not been released as yet. We wish that the Government will release them soon.

89. The *Desamata*, of the 26th September, has, from the pen of a correspondent, a report of the proceedings of a meeting held at Cherukumilli village, Kistna district, in which resolution were passed repudiating the claim of Rao Bahadur P. Thiagaraya Chettiyar and Doctor Nair, and the papers conducted by them to represent the non-Brahmans of South India, and stating that the Congress scheme of reforms has the approval of all.

Cherukumilli news.

DESAMATA, Rajahmundry, Sep. 26th, 1917.

90. The *Andhrapatrika*, of the 29th September, gives in Telugu the speech of Mr. Fletcher on the labour movement in England, which is reported in the *Hindu* of the 29th September. It also reports Mr. Fletcher to have said: It is not advantageous for the Government to oppose any movement, for it is impossible to suppress truth. The more we try to suppress it, the greater is the force with which it asserts itself.

Mr. Fletcher's speech.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The paper makes the following remarks on the speech:—It is plain from the speech that the Indian ideal of Home Rule has attracted the attention of the people of England. Mr. Fletcher said that there was no Englishman in England

who was opposed to Home Rule. Comparing India with England at the time when the Reform Bill was introduced, Mr. Fletcher proved that to say that the Indians were not fit for Home Rule was groundless. He said that fitness would come only by granting them Home Rule. When we consider to what eminence Trade Unions have raised workmen, the contention that the Indians are unfit for Home Rule loses its value. It augurs good that the English have recognised that the aims of the Indians are reasonable.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

A meeting at Penukonda.

91. In giving a gist of the proceedings of a Home Rule meeting at Penukonda a correspondent to the *Andhrapatrika*, of the 29th September, reports:—After dwelling on the gigantic efforts made by the Congress and the Muslim League to get Home Rule and the objections of the opposite party who have tasted the pleasure of authority and do not like to give it up, Mr. Harisarvottama Rao, the president, said that the powers which the authorities gave us are only nominal, that they broke to the heart what they promised to the ear, that until Home Rule was given the difficulties of the people would not disappear and that only Home Rule could grant us salvation.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

The *Madras Mail*.

92. The *Andhrapatrika*, of the 29th September, addresses the editor of the *Madras Mail* and says:—It is true that your vow to see that Mr. Montagu is removed from his office has not been fulfilled as yet. You do not know the reason of this delay, but many have learnt it. The days are gone when the words of the Anglo-Indians who come to this country for their own ends, and return to England after their work is finished, are believed as gospel truth. The time has arrived when the aspirations of the Indians who reside permanently in India, are respected. The necessity of administering the country according to the wishes of the people is recognised. This is what the Indians want. The Congress scheme also wants the same thing. The object of Mr. Montagu's visit is to satisfy this wish. This wish is entertained not only by India but by the whole world. It has been announced that the angle of vision towards Indian ideals even in England has changed. A great war is taking place for the maintenance of the liberty of the individual and of the country. Under such circumstances, to express yourself against the spirit of the times will seem absurd not only to Indians but also to the people of England. In these times, the voice of the people will prevail and not your opinion whatever influence you may wield. You must remember this.

ANDHRAPATRIKA, Madras, Oct. 1st, 1917.

Home Rule movement.

93. The *Andhrapatrika*, of the 1st October, reports that a meeting of the Tiruvalluvar (sic) Home Rule League, the President, Rao Bahadur V. K. Ramanuja Achariyar, said:—The Anglo-Indian merchants oppose the Congress scheme of reforms, fearing that if Home Rule be granted, duties may be levied on their articles of merchandise. The Anglo-Indian officers who draw greater salaries than the Indians oppose the scheme for fear that if Home Rule is granted they may lose their appointments. The Christian Missionaries oppose it, because they suppose that if Home Rule is granted, the grants now paid to schools under their management may be stopped. The orthodox Indians fear that if Home Rule is given, social reforms which they oppose will receive the sanction of legislature.

RAVI, Cocanada, Sep. 27th, 1917.

Home Rule.

The *Ravi*, of the 27th September, says:—We do not contend that India should not get Home Rule. We also believe with our British contemporaries that India should get Home Rule. That is the goal of the British Government. But we are not sure at all that the country is fit for it. The present is not a fit time for political agitation. When the Empire is fighting for its very existence, it is wrong, seditious, mean, contemptible and almost criminal to disturb the moral and material strength of India and the Empire. The British can never forget it. . . . India's real friends and her sons who are most loyal will not sympathise with the agitation now. They condemn the acts of the extremists.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

Non-Brahmans, Kapileswarapuram.

94. The *Andhrapatrika*, of the 29th September, publishes a letter above the signature of seventeen persons, in which the signatories who are non-Brahmans of Kapileswarapuram, Gōdāvari district, disown the opinions of Rao

Bahadur P. Tyagaraya Chetti and Doctor Nayar, approve of the Home Rule ideals of the Congress, demand class representation, express their gratefulness to the Government for the release of Mrs. Besant, etc., and pray for the release of Mr. Mahomed 'Ali and his brother.

A non-Brahman meeting at Pulivendla.

95. The *Andhraprakasika*, of the 2nd October, publishes, under this heading, resolutions of a non-Brahman meeting held at Pulivendla, accepting the leadership of Dr. T. M. Nayar and Rao Bahadur P. Tyagaraya Chetti.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

Home Rule in Palamcottah.

96. A correspondent to the *Andhraprakasika*, of the 2nd October, writes:— The common folk that came to see the procession of the Home Rulers on the 27th of last month were surprised and began to ask themselves in the following strain:—"How can they attack the Governor? They might even do so. The rulers are out of their wits. Perhaps the old anarchy is to repeat itself once again." On the next day when I happened to talk to some shepherds working in the fields, they referred to the Home Rule agitation and remarked that all this was due to war and the rulers have to face this difficulty on account of appointing the Brahmans in places of most English people who had been sent to the front.

ANDHRAPRAKASIKA, Madras, Oct. 2nd, 1917.

Duties of the Vysyas.

97. The September number of the *Divyagnanadipika* has the following in an article under this heading:—We shall see how much wealth is drained from here to other countries on account of the Vysyas not observing their duties. . . How can the country remain without being impoverished, if in a year Rs. 2,22,75,91,927 should go from our country to other countries. Besides this, the salaries and pensions paid to the English officers amount to crores and not lakhs. Our medicines are condemned. On account of the encouragement given to the foreign drugs, the best science of ayurveda has become extinct, and the country is losing its wealth and health. Their (foreign) medicines are 75 per cent mixtures of alcohol. The pure bodies which have been foreign to wine and flesh for generations become degenerated on account of these impure articles finding their way into them. . . How wealthy our country would have been if the merchants of our country had joined together and run the railways! How comfortable would our passengers find their journey! Though a large portion of the receipts of the railway companies derived from us, and though large profits accrue to them, our countrymen are looked down upon with contempt, while the Europeans and the Eurasians, who are the offspring of them and the women of this country, are treated with respect. They are furnished with all necessary comforts. They do not see to the comforts of our passengers. At some stations the waiting rooms of the third-class passengers are like cattle-sheds. They are abounding with bugs and ticks. The stationmasters house their cattle in them and third-class passengers should wait in the midst of the stink of dirty dung. As for the compartments, sometimes fourteen or sixteen passengers are stuffed into one intended for ten. The passengers of this class are treated very meanly. This is all the result of our poverty!

DIVYAGNANADIPIKA, Chittoor, September 1917.

The *Andhraprakasika*, in its issues of the 24th, 25th and 26th September, reproduces the above reported article.

ANDHRAPRAKASIKA, Madras, Sep. 24th, 25th & 26th, 1917.

Protection of cattle.

98. The *Andhrapatrika*, of the 29th September, writes in an article under this heading as follows:—As the Europeans, Muhammadans and other foreigners eat beef, it will be found impossible to put a stop to the slaughter of cows, which is going on every day in our country. Whenever we think of the cow-slaughter by the Government every year for the food of the army, it rends our heart. . . It is very cruel on the part of the Christians and the Muhammadans to kill them merely to appease their hunger, conscious as they are of the usefulness of these animals. . . Ponder, what hard-hearted people does it become, to witness the slaughter of these large bodied dumb animals while they are crying piteously.

ANDHRAPATRIKA, Madras, Sep. 29th, 1917.

Congress reform scheme.

99. The *Andhraprakasika*, of the 1st October, reviewing the Congress reform scheme, remarks that almost every provision therein contained is calculated to inaugurate Brahman rule and lead to the neglect of the non-Brahmans.

ANDHRAPRAKASIKA, Madras, Oct. 1st, 1917.

ANDHRAPRAKASIKA,
Madras,
Oct. 1st, 1917.

The Government and the Home Rulers.

100. The *Andhraprakasika*, of the 1st October, reproduces the article under this heading from the *Ravi* of the 27th September already noticed supra.

KISTNAPATRIKA,
Masulipatam,
Sep. 29th, 1917.

Head-quarters of the New Kistna district.

101. The *Kistnapatrika*, of the 29th September, says:—At the time of the bifurcation of the Kistna district, it will be necessary to decide as to the location of the office of the new district, but we cannot understand what necessity there is to change the offices in the old district, in confusion. We hear that our district Collector has made up his mind to transfer the head-quarters of the district from Masulipatam to Bezwada. . . . We do not see the necessity for this transfer. When the district is divided, the Collector's office, the District Court, and the offices of the other departments cannot but be constructed at a cost of some lakhs in Ellore or in Nidadavole. In addition to this, the authorities are perhaps going to construct storied buildings at Bezwada at a cost of some more lakhs. Want of funds is pleaded when we require roads for villages. There are no funds forthcoming when the question of elementary education is moved. There are no funds for repairing tanks, and for encouraging handicrafts. But funds will pour forth from some unknown quarter to construct new buildings, after pulling down strong buildings unnecessarily. While useful endeavours are being abandoned on account of lack of funds, the authorities venture to erect new cities. Let alone the expenditure. There is none to enquire into the grievances of subordinate officers. The authorities construct palacial buildings at a cost of lakhs for Collectors and Judges, but who cares what becomes of subordinate officers and clerks, who cannot find accommodation in Bezwada for which heavy rents have to be paid. May the Government not tread such mad ways.

HITAKARINI,
Ellore,
Sep. 30th, 1917.

Burma.

102. The *Hitakarini*, of the 30th September, contains the following:—Hitherto Bihar was deemed the Transvaal of Hindustan. But now Burma has deserved that honour. It is said that that country has proscribed *New India* and the *Indian Review*. Perhaps Sir H. Butler thinks now that the rulers of other provinces are less wise than he.

HITAKARINI,
Ellore,
Sep. 30th, 1917.

Passive resistance and Mr. Gandhi.

103. The *Hitakarini*, of the 30th September, says: "Passive resistance, and the use of weapons have been existing among us from time immemorial. These two courses are met with in the *Dharma Sastras*. They are forms of divine and *Asuric* power. Our countrymen admit that the divine form is important in the first instance. Even now that is my ideal. An example of the *Asuric* form is furnished in Europe at present."

HITAKARINI,
Ellore,
Sep. 30th, 1917.

The mischief of the Anglo-Indian papers.

104. The *Hitakarini*, of the 30th September, says under this heading:—Papers which have conducted constitutional agitation for *swaraj* have fallen a prey to the weapon of the Indian Press Act. Those that have taken part in such agitation have been interned. Do not the Government hear the Anglo-Indian papers insulting them? It is curious that they feign deafness. . . . We cannot guess what offence the authorities found *New India* guilty of. Even the Madras High Court did not venture to accuse *New India* of any offence. Who does not know how many times that paper has suffered from the bombs of the Press Act? Why has it suffered? The answer to this question is the wrong-vision of the authorities. It is a surprise that the Madras Government who award internments for the slightest reasons have not noticed the writing of the *Mail*. Why are not such papers that insult the authorities publicly made liable under the Press Act. It is plain that the laws of Government relating to punishment are enforced only against the Indians, the papers that work for their advancement and their leaders, and that the Anglo-Indians and their papers are above the laws of the land. . . . In view of the fact that the authorities harass the papers that advocate the aspirations of the Indians, while they turn a deaf ear to and put up with papers that fearlessly insult the authorities, the public will certainly form the opinion that the Government treat the Anglo-Indian papers with great favour, and that, having tolerated them in the past, the authorities are obliged to put up with whatever they write at present. Such a view cannot be

said to be wrong under the present circumstances. We therefore pray that the Government will soon wake up, put down the mischief of papers insulting them, manifest their impartial attitude, and change the opinion that now prevails among the people.

Co-operation in Madras.

AGRICULTURE, Ellore, Aug. 1917.

105. The *Agriculture*, for August, says:—In pursuance of the orders of the Government of India, the report of the Registrar of Co-operative Societies for 1915-16 has been made to cover only 20 pages. It is regrettable that the Registrar has not been allowed to write in detail about co-operation, but has been forced to see that his report does not exceed twenty pages. . . If the Government really wish that House Building Societies should work, they must provide those societies with funds. Without the pecuniary help of the Government the societies cannot thrive. . . His Excellency the Governor has stated that in a short time a Town Planning Bill will be introduced in the Legislative Council. We pray that, in that Bill, provision will be made to help these societies with funds.

Sir Michael O'Dwyer's speech in the Imperial Council.

SWADESHABHIMANI, Mangalore, Sep. 28th, 1917.

106. The *Swadeshabhimani*, of the 28th September, writes:—We have already referred to the objectionable, bitter and puerile speech of the Lieutenant-Governor of the Punjab which was of the nature of the volcanic eruptions in the Himalayan valleys. The well-known popular leader, the Hon'ble Mr. Malaviya was to have retorted the very moment. But the President stopped the quarrel by adjourning the meeting on the excuse that the time limit had been exceeded. Fortunately, however, His Excellency the Viceroy did not approve of it. At the next meeting His Excellency presided personally and gave Sir Michael O'Dwyer an opportunity of explaining himself. The latter gave a sort of apology for speaking as he did. As this apology was not explicit enough, His Excellency personally referred to the inexpediency of Sir Michael O'Dwyer's irritating speech and stated that the Honourable Members of the Council had every right to condemn Sir O'Dwyer's remarks. Pandit Malaviya thereupon replying on behalf of the popular representatives said that although Sir Michael in expressing his regret had not withdrawn his remarks against the popular representatives and political workers, he would not be misunderstood if he chose to be silent out of regard for His Excellency the Viceroy. The Pandit thereupon emphatically protested against every remark made by Sir O'Dwyer. We wish to make the following remarks in this connection. When the 19 members of the Council and the Congress Leagues have already placed before the Government their schemes for thorough reform in the judicial as well as executive branches of the administration for the whole of India including the Punjab, it was in the first place inexpedient on the part of the Hon'ble Mr. Shafi to have moved that resolution. It was still more inexpedient on the part of Sir Michael O'Dwyer to have indulged in such a "heroic" at this juncture. Nevertheless his subsequent acknowledgement of the puerility of his speech and his apologetic reply will afford considerable satisfaction to the Indians.

The O'Dwyer incident.

KERALA SANCHARI, Calicut, Sep. 26th, 1917.

Referring to the O'Dwyer incident, the *Kerala Sanchari*, of the 26th September, observes that it is to be regretted that the Anglo-Indian papers do not still understand that it is unjust on their part to assume a hostile attitude, instead of deploring the necessity for apology, brought on by the Lieutenant-Governor himself, not only in this matter but in all that concern Indians.

Mr. Montagu's visit.

SWADESHABHIMANI, Mangalore, Sep. 28th, 1917.

107. The *Swadeshabhimani*, of the 28th September, in a leading article, observes:—As soon as Mr. Chamberlain who, though not an advocate of a policy of repression, was yet its supporter, resigned his office of Secretary of State and the liberal Mr. Montagu took his place and secret orders came to be issued to the Provincial Governments to have regard for certain aspects of constitutional agitation, His Excellency the Viceroy, who had scathingly criticised the representations of the Press Deputation without a whit of sympathy, began to preach the gospel of peace with all possible tenderness; Mrs. Besant, etc., were released; the Bombay Government withdrew its order against Mrs. Besant; and Sir O'Dwyer who, in the meantime, had exhibited his powers of elocution, made amends by apologising almost the very

next day. In short, with the exception of one or two incidents, the sympathe attitude of the Government is again assuming the same form and clearness whi was discernible some 16 or 17 months back during the universally popular regi of Lord Hardinge. . . It is very natural that the people should rejoice at th sudden and favourable change in the situation. It would be the height of foll however, to allow these raptures to blind us to our duty or to slacken futu efforts on this account. That is why we must be ready to consider what we shou do next. When the goal of self-government within the empire has been alread fixed, and there is general agreement as to the methods by which it should attained, and these methods include the representation of popular aspirations Mr. Montagu when he comes to India, it might seem strange that we should rai the question "what next." The pertinence of it will be evident, however, when w see the information published by the Government in regard to the mode of placin matters before Mr. Montagu. All petitions and representations should first b submitted to the Provincial Governments concerned. The latter will forward onl such of them as they consider proper to the Imperial Government. The latte will again choose from among these and place only what they think fit befor Mr. Montagu; and the latter will receive deputations, etc., with the Viceroy always by his side. These restrictions come to this: Nobody can approac Mr. Montagu direct. Even Provincial and Imperial Governments form two fort as it were which must be entered before Mr. Montagu can be spoken to. Even child can understand that these forts cannot grant free access to all popula representatives and institutions. And even if these two fences are crossed, ther is the Viceroy always by his side. We do not mean that the presence of th Viceroy is by itself anything adverse. But it is questionable how far the represen tatives will find themselves at liberty to expose the shortcomings of th administration when the Viceroy is on the right of Mr. Montagu. It is als pertinent to inquire how far Mr. Montagu will think himself free to open hi mind before the representatives in the presence of the Viceroy. Under these circumstances, we are unable to say that the result of the visit will be as fruitful as the people might expect. It will be a great thing if they get what may be called a four-annas crop. If we look at the situation from Mr. Montagu's point of view, the information published by the Government of India in this connection reads somewhat strange. In the course of a speech on the Mesopotamian enquiry, Mr. Montagu has said that the demand of Home Rule in India is not very general and the agitation is not wide-spread, which means that the agitation should be more active; and now, the Government of India have constructed these two fences against the representations intended for him. When the Secretary of State is willing to hear the full say of the people, why should he be placed behind the two curtains of the Provincial and Imperial Governments? If only self-appointed representatives who are oblivious to everything outside the official view-point should have facilities to approach Mr. Montagu and the nationalists are kept at a distance, he will not be able to ascertain true public opinion, and his visit will have resulted in nothing. This question will very likely be discussed at the forthcoming session of the Congress. As Mr. Montagu will be in India for some time even after the Congress session is over, the political leaders who are to approach the Secretary of State have to be chosen beforehand. The "Home Rulers" ought to deliberate on this point from now alone. It is no use merely indulging in raptures over the release of Mrs. Besant. If the whole of India, including Mr. Bannerjee's party in Bengal, should elect Mrs. Besant as President of the Congress, it will make a good impression on Mr. Montagu that India wants Home Rule.

MYSORE STAR,
Mysore,
Sep. 30th, 1917.

Mr. Montagu's visit to India.

Referring to the opportunity afforded to the various classes and communities to represent their grievances, if any, at the time of Mr. Montagu's visit to India, the *Mysore Star*, of the 30th September, says that in these days when everybody would seek his own individual interests unless the backward classes work with twice or even three times the vigour shown by the rest in urging their wants, they are apt to lose the benefit of the golden opportunity of improving their condition and that it behoves the leaders of the backward Veerasaiva community, whose claims to

and yet, the candidates of Mysore for the higher posts in this department have not been appointed in the same proportion. It behoves the Government of India to consider these grievances. A large number of branch offices deserve to be raised to the status of sub-offices. In some places the postmasters of branch offices have also to carry the mails, besides doing their office work. The delivery of letters too has to be done by them. It is regrettable that even in those villages which lie on the mail-road there are no branch offices. The number of postmen in India which was 7,944 in 1902 rose to 8,219 in 1912. In Mysore, on the other hand, their number has decreased. It is regrettable that the number of post offices remains the same as it was thirty years ago, while in the sister provinces of Madras and Bombay the number has increased. Two new offices were no doubt established in 1915-16 but three other offices were closed. It is therefore necessary that the number of post offices in this province should be increased. In consideration of the above circumstances, the committee have made the following suggestions :—(1) The number of rural post offices should be increased. It will not be difficult to do so in areas where there are elementary schools. (2) The number of rural postmen should be increased so as to limit the area of their work and to provide that they shall not have to travel more than eight miles a day. (3) The village postman ought to deliver the letters direct to the addressee. When the latter happens to be absent from his village, he must deliver them to a responsible headman of the village and obtain his signature therefor. The headman ought to enter them in a register and obtain signature on delivering them to the addressee.

It seems to us that the Government of India ought to carry out these suggestions. It would be well to publish a separate report on the postal administration for the Mysore province. Further it would be well to entrust the control of all offices in the province to one Central office and keep the latter under the directions of the Mysore Government. It is desirable to re-introduce the postal system which was once in vogue in the province. The Government of India will not fail to accord their approval to this.

A Military Honour to Mysore.

VOKKALIGARA PATRIKE, Bangalore, Oct. 3rd, 1917.

124. The *Vokkaligara Patrike*, of the 3rd October, welcoming the news that His Majesty the King Emperor has been pleased to confer the title of Lieutenant-Colonel of a British Regiment on J. Desaraj Urs, M.V.O., C.I.E., says that the Colonel has not only displayed his prowess in the Burmese war, but has also been at the front in Egypt in the present war and that this recognition of his courage and ability by His Majesty is an honour done to Mysore.

Shashtipoorthi of His Highness the Maharaja of Travancore.

MALAYALAM PAPERS.

125. The Malayalam papers received this week also write long articles on the *Shashtipoorthi* of His Highness the Maharaja of Travancore on the lines of those already reported upon.

V.—PROSPECTS OF THE CROPS AND THE CONDITION OF THE PEOPLE.

Agricultural improvements.

YATHARTHAVACHENI, Kumbakōnam, Sep. 24th, 1917.

126. Dwelling on the importance of agricultural improvements and the conservative tendency of the Indian agriculturist to adopt new methods of cultivation, the *Yathartha-vachani*, of the 24th August, writes :—If the land should be properly cultivated to yield a good outturn and the country prosper thereby, the people in all towns and villages ought to be told the details of using the modern implements of agriculture. Further, the importance of the modern methods of cultivation should be explained to them in different places.

The administration of the Agricultural department should be in the hands of the Indians, who, besides, being educated, should possess both the theoretical and practical knowledge of agriculture. The supervising officers of the department should continue to be Europeans. At present there are 62 higher posts in this department of which only two are held by Indians. At least a majority of these posts should be held by Indians, as in course of time the department itself will have to be managed by them. The Government should consider these facts and appoint a larger number of Indians to higher offices in this department as it will create enthusiasm in them for work which will contribute to the success of the department.

Errata.

Report No. 38.

Page 2382, paragraph 9, line 7, *read* "Maximalists" *for* "Manmalists".
" 2388 " 24 " 5, *read* "should" *for* "to".

Report No. 39.

Page 2428, paragraph 7, *insert* "The *Ravi*, of the 20th September, writes as follows:—" at the beginning, and in the outer margin *insert* "Ravi, Cocanada, Sep. 20th, 1917."

Page 2430, line 10 in the second paragraph, *for* "constables" *read* "constable".

" 2431, paragraph 14, line 12, *for* "or" *read* "are".

" 2434, line 8, *for* "statutes" *read* "statues".

" 2441, paragraph 38, line 5, *insert* "be not given effect to" *after* "Services".

" 2443 " 44 " 10, *for* "Imperil" *read* "Imperial".

" 2446 " 57 in the marginal note, *for* "chastify" *read* "chastity".

" 2455, " 90, second line from the bottom, *read* "this" *for* "his".

Issued, 9th October 1917.]

CONFIDENTIAL.

No. 41 of 1917.

C. I. D.
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REPORT

ON

ENGLISH PAPERS OWNED BY INDIANS EXAMINED BY THE CRIMINAL INVESTIGATION DEPARTMENT, MADRAS,

AND ON

VERNACULAR PAPERS EXAMINED BY THE TRANSLATORS TO THE GOVERNMENT OF MADRAS

for the Week ending 13th October 1917.

District Magistrates and Political Agents are requested to send to the Chief Secretary to Government, Judicial Department, a brief report of any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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ENGLISH PAPERS OWNED BY INDIANS.

II.—Home Administration.

(a) Police.

A disturbance at the Panchama meeting.

Hindu, Madras, Oct. 9th, 1917.

1. The *Hindu*, of the 9th October, remarks:—"We should like to put one question to the authorities responsible for the maintenance of law and order in this city: were there any Criminal Investigation Department reporters present at the meeting of Panchamas on Sunday? We have received from various correspondents who were present at the meeting letters asserting that a very deliberate attempt was made to inflame the worst passions of the mob by at least one speaker. . . If it is true that any such outrageous appeal was made, the disturbance that occurred at the meeting assumes a much more sinister aspect than otherwise we would have been inclined to attach to it, for it indicates that organised rowdyism was afoot, the full consequences of which may yet be far more serious than an assault on a few youths playing at hockey. . . . Is it too much to ask some of our contemporaries, stern champions of law and order against marauding Viceroys and Secretaries of State, to take up such a concrete case of incitement to breach of the peace as was made, according to our reports, directly by one speaker and indirectly by several other leading lights of the 'loyal' fraternity? Or are Brahmans outside the pale of the law and is it a case of the practical application of the principle of 'no quarter to Home Rulers' which is the main plank of the European platform? We wait for an answer from the authorities as well as those journals who are so meticulously careful about the slightest infringement of the prestige of those authorities."

(d) Education.

Students and politics.

Wednesday Review, Trichinopoly, Oct. 3rd, 1917.

2. The *Wednesday Review*, of the 3rd October, states:—"There is no denying that the strikes and other undesirable features of students' life just now are due to the activity of the agitators who have to indent upon the services of the students to get up a show of a following. We do not think they are obtuse enough not to perceive the harm they do to the young men by taking them away from their studies and distracting their attention. No one contends that the student from the primary class to the highest university class should be asked to keep his attention glued to his book and that he must not take an intelligent interest in what goes on about him. . . But there is considerable difference between a student reading newspapers and discussing current politics with his school-fellows and his elders at home or his teachers, and his heading Home Rule processions and his being planted in the gallery to shout down sensible politicians. Those who encourage him in these ways are criminally oblivious of his best interests and for the matter of that are guilty of deliberate disservice to their country. The spectacle of a number of outsiders forming themselves into a committee to mediate between the Principal of an institution and the students whom he had to punish for indiscipline is unedifying in the extreme and will not be tolerated for a moment in any of the seats of learning in England where everybody is said to breathe democracy. Such interference is bound to lower the power and the prestige of the head of an educational institution, and set a premium on indiscipline."

(k) General.

The Indian political crisis.

Cochin Argus, British Cochin, Oct. 6th, 1917.

3. In a leader on this subject, the *Cochin Argus*, for the week ending 6th October, says:—"We cannot but find ourselves fully in agreement with those who condemn, as a most deplorable exhibition of unstatesmanship, the astounding action of the Government of India and the Secretary of State, or, at any rate, one of these two,

in over-riding the Government of Madras by directing the unconditional release from internment of Mrs. Besant and her two colleagues. What makes this action on the part of the higher authorities all the more extraordinary and indefensible is the puerile reason which has been seriously assigned in support of it. The Government of India and the Secretary of State knew quite well all the circumstances under which Mrs. Besant and her two friends had been deprived of that part of their civic liberty, which they had been scandalously abusing. They knew quite well, it is safe to presume, that the Madras Government had only resolved upon the internments, after it had become only too evident that the mischievous political agitation, engineered by Mrs. Besant, was having its inevitable and injurious effect in bringing the Government and the whole body of its officials into utter contempt, chiefly among the untutored masses and the undiscerning sections among the educated classes. . . The pitifulness of it all lies in the fact that the two higher Governments had apparently been previously satisfied with regard to the course which had been taken by Lord Pentland's Government and, as far as the public are aware, for very nearly three months, these two higher Governments had acquiesced in the internment order. Mr. Montagu probably needs a very tranquil atmosphere in which to study Indian problems, but it is quite plain that, in seeking to bring about such an atmosphere, he has scarcely attempted to uphold the prestige and self-respect of Provincial Governments in this country or to consider the consequences which are liable to arise, when duly constituted and responsible authority, pursuing a policy of cheap opportunism, descends to make an unconditional surrender to political agitation of a type acknowledged to be pernicious and unpermissive. . . Supposing that Mr. Montagu should find it impossible to eventually concede the demands of the Home Rulers, what will be the sort of atmosphere he will leave as the legacy of his Indian visit to the Government on the spot? We doubt if the Secretary of State has given any consideration to this aspect of the question, but we are very strong in our belief that, in throwing the Madras Government unceremoniously overboard, the Government of India and the Home Government have struck a heavy blow at constitutional administration, while, at the same time, we very respectfully take off our hat to His Excellency Lord Pentland for the splendid spirit of abnegation he has so far shown in retaining an office, in which he has been shamelessly and undeservedly stultified, in order that a handful of unscrupulous agitators might be won over to keep quiet, until it suits their purpose to create fresh clamour and sow more seeds of unrest and of mistrust and contempt of the Government by law constituted."

TRAVANCORE TIMES, Nagercoil, Oct. 9th, 1917.

The Congress Presidentship.

4. The following appears in the *Travancore Times* for the week ending 9th October:—" Mrs. Besant has almost unanimously been elected to preside over the deliberations of the next session of the Indian National Congress. This was not unanticipated. When the Indian air is charged with Home Rule tension, who can ignite it effectively but the organiser of the Home Rule League? . . . If the whole of India rises as one body and crave for Home Rule or at least the great majority of the people of India demand it certainly the British Government would feel that their task in India is more or less completed and grant the demand with grace. But that is not now the case. Hence if the Government, because of clamour, give up the undertaking they have made towards the poverty-stricken millions of India, they will not only be disappointing a people who looked to them for good but also be failing in their clear duty. . . If we are fit for Home Rule which some gentlemen say they more than are in the face of an array of facts against it why should we look to an Irish lady to put up the agitation for it? Is India bereft of leading men who can lay their claims before the Government? Viewing the present situation we have to say that in the absence of Mrs. Besant there will not be so much agitation for the grant of political power to the Indians because the diversity of customs and manners of different communities is against combination. . . The selection of a foreigner to preside over a National Assembly is against our ambition and it is against principle. If the popular element have a voice in deciding those matters certainly things would have been different. But as it is, the millions of India who have been kept under

Adverting to the recent order issued by the Punjab Government prohibiting students from attending political meetings or otherwise taking part in politics, the *Swadesamitran*, of the 9th October, observes:—The frightened man is afraid of the smallest straw and it is indeed the few officers, who in their fear do not sympathise with our aspirations, that say that students will be totally ruined if they have anything to do with politics. Can it be said that in at least a single political meeting words are used which transgress the law in any way? No. We can definitely assert that there is no ground whatever for the fear entertained by the authorities. Unless the strange orders issued by the several provincial Governments in this connection are cancelled, the authorities, the people and the students cannot be free from unnecessary anxiety in the matter.

Students and politics.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

12. The *Swadesamitran*, of the 9th October, reproduces in Tamil a telegram received from a correspondent about the strike situation in this College, which is also published in the *Hindu* of the same date.

The Palghat College.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

Referring to the present situation in this College, *Dravidapatrika*, of the 10th October, deprecates the existing relationship between the Principal and his students and the uncompromising attitude of the former in allowing the strike to go on in spite of the suggestions made to him by the Chairman of the Palghat Municipality, and observes that, as some consider that good days will dawn upon the College only after Mr. Shankunni is removed from his office, he will now at least give up his obduracy and discharge the duties of Principal peacefully.

The Palghat College.

DRAVIDAPATRIKA, Madras, Oct. 10th, 1917.

13. The *Andhrapatrika*, of the 5th October, says under this heading:—Sir Rabindranath has made it plain that that which obstructs the spread of education most is the practice of making a foreign language the medium of instruction. . . The ordinary objection to the imparting of education by means of the vernaculars is that there are no text-books in the vernaculars. But how can such books come into existence when no endeavours are made to give instruction in the vernaculars? If higher education should wait for books, trees should wait, without growing, for leaves and rivers should wait for banks. The only means for standard vernacular works coming out is to impart education through the vernaculars. . . The present-day education does not help to inspire the daily life of man. The University degrees only determine the market value of students, and help them to obtain posts. They do not help very much to produce great men characterised by ardent patriotism. To obviate this evil, national schools should be established and national education, imparted.

The message of Sir Rabindranath.

ANDHRAPATRIKA, Oct. 5th, 1917.

(a)

14. The *Andhraprakasika*, of the 6th October, writes in a leader under this heading:—The present educational system has done grave injustice to the masses of the population of this country. It has denied equal opportunities to the different communities of people in this country. It tends to choke up and strangle talent and capacity. It weans men from the plough and the loom and entices them into petty clerkships. It is perpetuating class tyranny, but is not putting an end to it. It does not help on the political reconstruction. By it the best interests of the people are being sacrificed at the altar of class selfishness.

The educational system.

ANDHRAPRAKASIKA, Madras, Oct. 6th, 1917.

(a)

There is no immediate way out of these difficulties. . . The educated among us deliver long lectures on primary education, but give prominence to higher education when there is an occasion for it. Even the Government in this matter side the educated without any consideration. The Government are aware that under this system primary education does not reach the masses. . . We cannot but say that the Government do not take proper interest to obviate this. It is in the hands of the Government to promote either primary education or higher education. The Government alone can do this, but not the people. Need we say what immense good the country will derive if the crores of money spent on the Hindu and the Muslim Universities are devoted to the propagation of free primary education?

(e) Local and Municipal.

DESABHIMANI, Cuddalore, Sep. 29th, 1917.

The administration of the South Arcot District Board for 1916-17.

15. The *Desabhimani*, of the 29th September, comments, as follows, in English upon the administration report of the South Arcot District Board for 1916-17:—. . . After adjustments of contributions due to other district boards on account of plague charges the year's accounts closed with a deficit of Rs. 82,360 under general funds against a deficit of Rs. 1,10,181 in the previous year. Though the existence of a minus balance in the district board is a sorry feature of its administration, yet it is a matter for consolation that during the period under review the district board was able to reduce it to some appreciable extent. We trust our resourceful non-official president will soon try to devise ways and means to restore, as early as possible, the financial condition of the board to a satisfactory level.

. . . The receipts under avenues amounted to Rs. 54,362 against Rs. 34,819 in the previous year. Though there was actually a fall in the receipts under avenues owing to the cyclone damages, the increase of Rs. 19,543 on the whole under this head during the year is due to the sale-proceeds of the trees uprooted by the cyclone. We hope that applications for remission of the lease amounts relating to avenue produce will receive the prompt and due consideration of the district board. . .

The resources of the district board having been fully dealt with above, it may not be without interest to examine how the money was utilized by the board and how the board's affairs were administered. In matters educational, the district board did not seem to be lacking in interest during the year under review. There were four sessional schools maintained during the year, which appear to have produced satisfactory results. The new scheme sanctioned by Government in April 1917 and brought into force in July 1917 will, we hope, contribute to the better working of these schools. The taluk boards continued to maintain four incomplete secondary schools, and the total number of pupils on the rolls at the end of the year was 872 against 793 in the previous year. It is gratifying to note that the school at Villupuram, which has had the advantage of fourth form newly opened during the year and to which fifth form also was added since June 1917, has been reported to be working at a profit. This evidently shows how readily the people appreciate and embrace the opportunity when facilities are offered for the spread and growth of education. The other three incomplete secondary schools at Vriddhachalam, Porto Novo and Tirukkōyilūr are reported to be doing fairly good work, and it must be conceded that they are really meeting a genuine need of the locality. The present unsuitable accommodation for the Vriddhachalam and Tirukkōyilūr schools deserves the prompt and earnest consideration of the board. In the present crippled state of the finances of the district and taluk boards, we earnestly wish the Government will be pleased to come to their rescue by helping them with a liberal building grant. . .

So far as medical matters are concerned, the general attendance of patients declined and the reason assigned for it that some of the institutions had to be closed temporarily for want of adequate medical staff, is an unfortunate circumstance indeed. It is noteworthy that steps are being taken to give practical training in mufassal hospitals to hereditary midwives in private practice. The work of the vaccination staff was not satisfactory and the percentage of successful operations low. We hope that the adoption of the scheme of the district board for the reorganisation of the vaccination staff will produce better results. . . We are sorry that adequate attention was not bestowed on rural sanitation and communication by the local boards. Nor was any work of village sanitation carried out by rural co-operative societies during the year. The sanitary staff was inadequate in some of the unions. The amount spent on village communications during the year was Rs. 16,454 against Rs. 33,287 in the previous year. The fall in this item of expenditure is again attributed to paucity of fund and the crying needs of the main roads. The extension of village-sites and relief of congestion in their areas is still at its initial stage and no substantial progress was shown by any of the taluk boards. It is our earnest hope that matters affecting

the welfare of villages will, in future, receive greater importance and attention from the boards than they were receiving hitherto.

* * * * * *

Regarding the administration of the non-official presidents of the taluk boards in the district, we are glad that Diwan Bahadur Mr. A. Subbarayalu Reddiyar has continued to earn the appreciation of Government for the customary energy displayed by him in his honorary duties.

The same paper reproduces the above in its Tamil columns.

Uttiramerur union.

16. A correspondent to the *Dravidan*, of the 8th October, complains that, of the eight members of this union, which, he says, is a big one with a population of 12,000 only, only four are non-officials and, referring to the fact that the Chairman of the union is to be elected from among the members themselves, requests that in the interests of the union the number of non-official members may be raised so that every community in the village may be represented in the union. DRAVIDAN, Madras, Oct. 8th, 1917.

Tit-bits.

17. The *Dravidan*, of the 9th October, has the following running comments on a variety of subjects:—It looks as if municipalities have adopted partiality as a salutary principle. The Madura Municipality seems to have prosecuted a number of private individuals, for not removing prickly-pear in their lands promptly. But at the same time it seems to plead want of funds to remove this very prickly-pear, which abounds extensively in its lands. When a Municipality collecting taxes throughout its area has no money, how can the poor tax-payers be expected to have it, and what is the justice of this differentiation in treatment? DRAVIDAN, Madras, Oct. 9th, 1917.

The same kind of justice obtains even in Madras. Private individuals are worried to any extent, if they do not keep their drains and houses in good repair and fill up the ponds in their lands promptly. But how about the deplorable condition of the public drains and roads and tanks and pits in municipal lands? Money, time and every other facility are required only by the municipality and not by private individuals!

It appears a District Board school at Russelkonda in the Ganjam district is located in a thatched shed. Having only side screens for purposes of ventilation and no windows, these have to be lifted up in summer for letting in breeze, thereby exposing the boys to the rays of the sun, and to be let down in winter to keep out rain water, thereby depriving the boys of all light. Thus it is awful heat in summer and utter darkness in winter! We hope steps will be taken to improve the location of mufassal schools hereafter at least.

The Rajahmundry Municipality.

18. A correspondent to the *Desamata*, of the 3rd October, says:—It is many years since the suburb of Aryapuram of the town of Rajahmundry was constructed. The roads that were then laid have not since been repaired. . . . The bridge over the drainage channel being in disrepair has been the abode of venemous serpents for a long time. There is not even one lamp post near it. When the inconvenience of this state of things was represented to the municipality, they have not taken steps to repair the bridge, though they have transplanted a lamp post here from another place. Drainage water stagnates on the sides of roads, and our representations to the municipality against this state of things have turned out to be so many cries in the wilderness. Our petitions were consigned to the waste paper basket. We pray that the Government at least will interfere in the matter and do the needful, etc. DESAMATA, Rajahmundry, Oct. 3rd, 1917.

(*f*) *Land Revenue and Settlement.*

Land Revenue Settlement.

19. The *Swadesamitran*, of the 5th October, publishes a further portion of the series of articles contributed by the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar to the *Commonweal* on this subject and rendered into Tamil by Mr. S. Mahalinga Ayyar, a High Court Vakil, and referred to in paragraph 23 of report No. 38 of 1917. SWADESAMITRAN, Madras, Oct. 5th, 1917.

(g) Forests.

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

Improvement of forests.

20. The *Swadesamitran*, of the 3rd October, notes with regret that, in spite of the existence of many extensive forests in India with a plenitude of raw products which can be utilised in several other ways for industrial purposes than what is being done, thereby not only increasing the income of the Government but also providing fresh means of livelihood for the people, and referring to the fact that five lakhs of rupees are said to have been sanctioned by the Mysore Darbar for providing facilities for communication in forests, remarks that, considering the condition of industries in this country, it is necessary that the Indian forests should be improved to a very large extent.

(h) Railways.

SWADESAMITRAN & HINDU NESAN, Madras, Oct. 4th & 6th, 1917.

Indian railways.

21. The *Swadesamitran* and the *Hindu Nesan*, of the 4th and 6th October, respectively, reproduce in Tamil a letter written to the press by Mr. M. K. Gandhi on the hardships experienced by third-class passengers in these railways. This appears in the *Hindu* of the 29th September 1917.

DRAVIDAN, Madras, Oct. 6th, 1917.

Railway travelling.

22. The *Dravidan*, of the 6th October, details the great inconvenience said to have been caused to Mr. Deobhanker of *New India* office by a few soldiers, when he was travelling between Madras and Bombay, and, observing that, if the facts narrated by *New India* are true, Mr. Deobhanker deserves to be sympathised with, hopes that the Government and the railway administrations will take steps to remove such hardships, which are often met with in travelling.

ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

Tenali-Guntūr Railway.

23. The *Andhrapatrika*, of the 9th October, says under this heading :—The announcement of the Madras and Southern Maharatta Railway Company that neither passengers nor goods will be carried on the Tenali-Guntūr Railway does not state the period for which the notice will be in force. The *Desabhimani*, of the 29th July, published certain rumours in this connection and, in answer to a question put in the meeting of the District Board held on the 31st July, the Collector said that the rumours were all groundless. The agitation of the people thereupon showed signs of abatement. But the announcement in question may cause some surprise to the people. The authorities have not given out any reasons for the announcement. This railway is undoubtedly useful to all the people in the Guntūr district. It is not, therefore, satisfactory under such circumstances to have published such an announcement without consulting the people. The Government might have taken this step on account of the war, and the people could then have no objection to it. Victory in the war is surely many times more necessary in the interests of the subjects than in those of the Government. But it is disappointing to the people that the authorities should take such a step in a matter affecting the interests of all the people, without consulting them. This cannot be indicative of the new angle of vision. There is nothing in this announcement about the Tenali-Repalli line. If the authorities contemplate to announce any restrictions on this line, they will do well to consult the people. This line is maintained with the money of the people.

(j) Salt and Abkāri.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

Salt-pans in Pazhayakayal.

24. A correspondent, writing from Pazhayakayal to the *Swadesamitran*, of the 5th October, complains that, though it is now more than a year since the Salt officials inspected Pazhayakayal with a view to open salt-pans there and after measuring the lands required and preparing plans therefor, received a number of applications from several persons for licence to manufacture salt, nothing has yet been done in the matter, and referring to the various facilities that exist for the manufacture of salt in that place, and to the large quantity of salt that can be produced if salt-pans were opened there, prays that both in the interests of the public and the poor labourers in and around Pazhayakayal, the petition submitted by the people of this place on this matter will be viewed favourably by the Salt authorities.

(k) *General.*

25. The *Swadesamitran*, of the 29th September, reproduces in Tamil a lecture said to have been delivered by Babu Bhagavan Das at Benares in Hindi, in the course of which he makes the following observations:—Has any Viceroy or any other Provincial Governor tried to ascertain from the leaders whether the cry raised by the Congress for the last 32 years is a legitimate cry or not? Is it the opinion of the bureaucrats that the leaders of the Congress have not qualifications enough to talk with them on equal terms? The position of these leaders is in no way inferior to that of the bureaucrats. The opinion of the Congress is no more than that the destruction of our ancient industries has rendered us helpless and that, as all trade is in the hands of the foreigners, India has to look to other countries to satisfy her needs. How and when can these defects be remedied? If the Government are approached about it, they suggest no remedy, but ask us to keep quiet. They do not patiently listen to our complaints. They listen to tales and misunderstand us. They ascertain everything through the Secret Police. That is why we demand Home Rule. Lord Pentland was pleased to say that the British Government would not take up the responsibility of satisfying our aspirations. When all powers and all higher appointments are in the hands of the British, who else than the Government can take up the responsibility? If the Indians are granted Home Rule, they will take up the responsibility. When agriculture and trade suffer, the responsibility for it can rest only with the rulers. All that the Congress want is that the people of the country should have enough for their sustenance and that they should preserve their self-respect. It is because we have not enough to eat and have no self-respect, that the world laughs at us. Even our Rajas and Nawabs are treated like coolies in South Africa, Australia and other British Colonies, and yet our complaints are not heard. Even though the Indians are now allowed to have their say in the Legislative Councils, no practical benefit accrues therefrom. So there should be reforms in every department. We, therefore, entreat the Provincial Governors to listen to the cry of the people in a sympathetic sprit and redress their grievances. In view of the numerous benefits conferred on the Indians by the British Government, they have sacrificed their all in this war. Our demand is, therefore, that we should be granted Home Rule as it exists in the colonies.

Babu Bhagawan Das on Home Rule.

SWADESAMITRAN, Madras, Sep. 29th, 1917.

26. The *Hindu Nesan*, of the 3rd October, also reproduces in Tamil the gist of a letter on this subject written by Dr. Sir S. Subrahmanya Ayyar and appearing in the *Hindu* of the 2nd idem.

Political prisoners.

HINDU NESAN, Madras, Oct. 3rd, 1917.

27. The *Hindu Nesan*, of the 3rd October, also reproduces in Tamil an abstract of the proceedings of a meeting held by the Rangoon Trades' Association, on the 1st October 1917, to protest against the release of Mrs. Besant, which appear in the *Hindu* of the 2nd idem.

The release of Mrs. Besant.

HINDU NESAN, Madras, Oct. 3rd, 1917.

The *Swadesamitran*, of the 9th October, publishes in Tamil the comments made by Lord Sydenham on this subject in the course of a letter said to have been written by him to the *London Times*, which is reproduced in the *Hindu*, of the 8th idem.

The release of Mrs. Besant.

SWADESAMITRAN, Madras, Oct. 9th, 1917.

28. Adverting to the active agitation of the Anglo-Indians against the new policy of the Government, the *Swadesamitran*, of the 3rd October, observes:—It is a fact to be noted that the plea advanced by the Anglo-Indians against the new policy in the protest meetings held in the different provinces is not the same. For example, they make much of the interests of the landed aristocracy in this Presidency and say that the majority of them are against Home Rule. In the Calcutta meeting it was argued that it was the landed aristocracy that wanted Home Rule and that it was the duty of the Anglo-Indians to save the poor ryots from the tyranny of these landholders. So the only common feature in this new movement of the Anglo-Indians seems to be the fact of agitation. Evidently they are afraid that their influence may go, if the existing differences between the ruling race and the ruled race should disappear. No one should be beguiled by their so-called magnanimity in the matter of the Indian reforms. They declare such reforms as have already been

The Anglo-Indian agitation.

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

contemplated by the Government to be their own recommendations, so that they can appreciate their own moderation, after these are carried into effect! But it is stated that the Secretary of State has returned the despatch of the Government of India on the ground that the reforms proposed therein are not conceived on liberal lines. As an indication of a liberal turn in the attitude of the Government, the policy of repression has been given up. Mr. Montagu is going here, only with a view to discharge his duty on his own responsibility, without the help of the Anglo-Indians. It is quite natural that the Anglo-Indian papers view these things with alarm and are raising a big hue and cry before the reforms take a definite shape. It is now two weeks since the one cable of the *Madras Mail* was sent and nothing strange has occurred yet. The war is still carried on with full vigour and Mr. Montagu has not yet vacated his seat as Secretary of State for India nor has Mr. Lloyd George, who supports him, ceased to be the Prime Minister. Not even Lord Curzon has resigned his seat in the Cabinet! The important papers in London, too, do not seem to have cared for the cable of the *Madras Mail*. But it is a fact to be noted that, though the cable of the *Madras Mail* has become a cry in the wilderness in England, whose whole attention is now engrossed in the war, we cannot completely ignore the united agitation carried on by the Anglo-Indians in India. We should lay bare the real condition and objects of these Anglo-Indians, who pretend to be very anxious about the progress of the masses. We should demonstrate to Mr. Montagu that every soul in India, irrespective of educational qualifications, wealth or sex, is intent upon the introduction of reforms in the country in view to the grant of Home Rule. An excellent suggestion has been made by Mr. Gandhi that the best way of doing this is by presenting a monster petition to Mr. Montagu signed by all people, indicating thereby that they approve of the reforms proposed by the Congress and the Muslim League. Arrangements are being made for this purpose in every province. We hope all the Indians will realise their duty in this matter and co-operate in making this movement a success.

SAMPAD ABHYUDAYA, Mysore, Oct. 11th, 1917.

Anglo-Indians.

The *Sampad Abhyudaya*, of the 11th October, in its news columns, writes:—The Anglo-Indians now oppose the British Government just as they had opposed the Viceroy during the regimé of Lord Ripon. It is opined in some quarters that there is great danger to the Government unless these opponents are identified and deported from India. It is very difficult to do this.

SWADESAMITRAN, Madras, Oct. 3rd, 1917.

Release of the Muslim interned.

29. The *Swadesamitran*, of the 3rd October, publishes from the pen of a correspondent, the proceedings of a Muslim meeting held in Trichinopoly on the 28th (?) September 1917, when resolutions, expressing regret at the reply of Sir William Vincent to the interpellation of the Hon'ble Mr. Jinnah regarding the release of Messrs. Muhammad Ali and Shaukat Ali, and recommending the election of Mr. Muhammad Ali as the President of the coming session of the All-India Muslim League, were passed. It was stated at the meeting that unrest would continue in India as long as the Muslim interned were not released.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917.

The release of the Muslim interned.

The *Liva-ul-Islam*, of the 4th October, reproduces from the *Swadesamitran*, of the 3rd idem, the proceedings of a Muslim meeting held at Trichinopoly on the 28th (?) September 1917 praying for the release of the Muslim interned.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

The release of the Muslim interned.

The *Swadesamitran*, of the 6th October, publishes, from the pen of a correspondent, the proceedings of a public meeting held at Tanjore on the 3rd idem, under the auspices of the Local Home Rule League, praying for the immediate release of the Muslim interned, which appear in English in the *Hindu* of the 6th idem.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917.

The Muslim leaders in internment.

Referring to the large number of telegrams sent to the Government of India both by Muhammadans and others praying for the release of these leaders, the *Liva-ul-Islam*, of the 4th October, urges that the Government of India should reconsider their decision in the matter, on the score that these internments create unrest among the Muhammadan community, and hopes that, at least to satisfy

The *Mukhbir-i-Dakhan*, of the 3rd October, referring to the approaching visit of the Secretary of State for India, writes:—The Muhammadans should not lose this opportunity. They should not cease demanding what is most urgently needed for them. They may mention to him that they are not anxious to get Home Rule at present. We simply desire that some Muhammadans may be given higher appointments in every department and more educational facilities afforded to us. We may be given the right of separate electorate in every district. Higher appointments should be given in consideration of services, but not on higher qualification. They must also inform him of the fact that they are in full enjoyment of peace, comfort and ease of every kind under the present Government.

The approaching visit of the Secretary of State for India.

MUKHBIR-I-DAKH[AN], Madras, Oct. 3rd, 1917.

32. The *Hindu Nesan*, of the 4th October, writes:—We do not deny that the Local Government are making all possible endeavours to spread the co-operative movement. But their progress in this matter is no faster than that of the snail. They are doing everything only by way of experiment and proceed very cautiously. They hesitate to spend money in developing the co-operative movement. The movement is much stronger in every other province than ours. Even in Native States like Mysore and Baroda, it has made a great advance. The reason why it has not progressed in this Presidency is the policy of this Government in trying to get everything done with the least expenditure of money. Their recent proposal of appointing some honorary Assistant Registrars with a view to help the progress of this movement, can be quoted as an instance in point. The conditions imposed do not seem to be very attractive. We do not know which non-official Indian will come forward to learn the worth of the co-operative societies without any salary or travelling allowance and to discharge the duties of an Assistant Registrar, after the probationary period, without any staff. It may be this proposal has been made with a view to make out that the non-official Indians take no interest in the co-operative movement, as they did not avail themselves of an opportunity given to them to be of use in spreading the movement. We trust the Government will not find fault with the Indians like this. There is no use whatever in Government making proposals which can never be acceptable to the Indians and then trying to ease themselves of their responsibility by pleading that the Indians did not take advantage of such proposals. Such a procedure cannot indicate that the Government are co-operating with the Indians for securing the progress of the country.

The Government and co-operative movement.

HINDU NESAN, Madras, Oct. 4th, 1917.

33. The *Hindu Nesan*, of the 5th October, observes:—Though facilities exist for the delivery of postal mails without any cause for complaint in the neighbourhood of towns commanding all conveniences for the purpose, complaints do arise about the delivery of mails so far as rural parts are concerned. The reasons for this are the difficulty in the mails reaching the respective places easily and the fact that the staff required for carrying mails to these parts are not easily available on account of the many dangers which they have to face on the way in carrying mails to places to reach which there are neither railways nor good roads. These postal runners have to pass through mountainous and forest regions, with the ever present possibility of being attacked by wild animals on one side and the dacoits lying in ambush on the other. In spite of the numerous facilities afforded in these civilised days to the servants of the Postal Department, it cannot be said that postal runners are immune from danger.

Postal runners.

HINDU NESAN, Madras, Oct. 5th, 1917.

34. The *Swadesamitran*, of the 5th October, reports Mr. A. Hutton, the Professor of Indian History in the Oxford University, to have written to the *London Times* expressing his regret at the Indian students in the University not being given the military training which all other students have had since the commencement of the war and, observing that this is the time to foster and increase the devotion and loyalty of the Indians for the empire and not to hamper the growth of such feeling, adds:—Need we say that, if the opportunity and the facilities are offered, the Indians will demonstrate their valour and devoted loyalty before the whole

The Indians and the army.

SWADESAMITR[AN], Madras, Oct. 5th, 191[7].

world? The present war has amply proved the consequences of the Indians having been kept in the lower scales of the ladder, without being given the opportunity or the facilities for doing military service or serving their country.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

Competitive examination.

35. Adverting to the objection raised by a correspondent to the *London Times* to the military training for befitting the Indians for the higher offices in the army being given to them in England on the grounds that the Indian youths of 17 or 18 would find the environments in England quite new to them, that they would get into bad association and that they would become dissatisfied with their condition on seeing the pompous life led by people in England, the *Swadesamitran*, of the 5th October, observes:—We admit that the above objections are sound ones. If there are such objections to the Indians going to England for military training, do not the same inconveniences exist in the case of the Indians proceeding to England to study for Civil Service examination? Innumerable are the difficulties and losses to which they are put in going to a foreign land, of which they have no previous knowledge, and that is why we have been urging for a long time that the Civil Service examination should also be conducted in India. Further, according to the recommendations of the Public Services Commission, the Indians have to go to England at an earlier age than is the case now. If the abovementioned difficulties are to be avoided and the Indians are to be satisfied, it is necessary that the competitive examination should be conducted in India itself.

SWADESAMITRAN, Madras, Oct. 5th, 1917.

The reform proposals.

36. The *Swadesamitran*, of the 5th October, writes:—If the Government really intends to give effect to the open announcement of the Secretary of State for India in Parliament that the ideal of the British Government is to grant us Home Rule ultimately, we cannot understand how any one can have any objection to accept the recommendations of the Congress, the Muslim League and the nineteen representatives in the Imperial Legislative Council. One of their recommendations is that a half of the members of the Executive Council should be elected by the representative members of the Legislative Council. Lord Islington objected to this and said that the election of the executive officials by popular representatives was a system unknown to the British. But we are not demanding any novelty unknown to the world. The constitution of the Government in each country depends upon its peculiar conditions. In Switzerland, the system demanded by us is in vogue. It is not compatible with modern methods to condemn a system merely because it has not been tried. Lord Islington says that the representative members of the Legislative Council only condemn the Government, but will not take up the responsibility of conducting it. If the system suggested by us is adopted, the popular representatives will, on account of their electing some of the members of the executive Council, share the responsibility of conducting the Government and so the people themselves share it. Lord Islington observes that, if the members of the Executive Council are selected properly, the policy of the Government cannot but be in accordance with the opinion of the popular representatives. This is true. But is it not a better course to entrust the popular representatives with the duty of deciding who can voice forth their opinion correctly than to expect them to believe that those chosen by the Government will do so? The Governor or the Governor-General may be a new man, with no experience. Who is to advise him about the person to be nominated to the Executive Council? If the popular representatives do not discharge this duty, it is the bureaucrats that will have to do it and the nominee of the latter will naturally only support their actions. So Indians should not be nominated on the suggestion of the bureaucrats but only by the popular representatives. The latter course has two advantages. One is that the nominees will be capable of voicing forth the opinion of the Indians and the other is that the Indians will thereby share the responsibility of the Government. The conduct of the administration in accordance with popular opinion and the taking up by the people of the responsibility of the Government through their representatives are the two bases of Home Rule. So, if the idea of the British Government is to grant Home Rule ultimately, the best course will be to reform the constitution of the Executive Council as suggested by us.

37. The *Desabhimani*, of the 29th September, reproduces from the *Swadesamitran* of the 25th idem a Tamil version of an extract from a letter written by Sir Rabindranath Tagore to a friend in England explaining his conduct in sending a message of sympathy to Mrs. Besant, and referred to in paragraph 58 of report No. 39 of 1917.

Sir Rabindranath Tagore and Mrs. Besant.

DESABHIMANI, Cuddalore, Sep. 29th, 191

38. The *Liva-ul-Islam*, of the 4th October, reproduces from the *Swadesamitran* of the 1st October the speech delivered by Mr. P. Varadarajulu Nayudu, one of the Secretaries of the Madras Presidency Association at Dindigul, about the refusal of the Government of India to release Muhammad Ali and Shaukat Ali, and abstracted on page 2481 of report No. 40 of 1917.

The Muhammadan leaders in internment.

LIVA-UL-ISLAM, Madras, Oct. 4th, 1917

The *Andhrapatrika*, of the 6th October, refers to a telegram announcing that Mr. Muhammad Ali has been elected as the President of the forthcoming Moslem League, and suggests that the Government will now do well to release the interned Moslems and conciliate the Muhammadan public opinion.

The Muhammadan interned.

ANDHRAPATRIKA, Madras, Oct. 6th, 1917

The *Desamata*, of the 3rd October, expresses its disappointment at the reply of the Government to the interpellation of the Hon'ble Mr. Jinnah regarding the internment of Mr. Muhammad Ali and Shaukat Ali. It says: . . . We do not see any reason why the Government have not yet released them. The interned persons have stated that they will not act unconstitutionally and tread wrong paths. Then where is there any sedition? They have said that they will not act in violation of their religious belief and duties. Perhaps the Government inferred from this that under the influence of their religion, they may show some sympathy for the Sultan of Turkey, and based their answer on such inference. Though these two brothers have had sympathy for the Sultan, they have not been disloyal to the King Emperor, nor have they attempted to act disloyally to him We fear that the failure of the Government to release them may defeat the object of the Viceroy to maintain peace in the country. There is great commotion among the Muhammadans in the country. Meetings are held in many places. Hindus also sympathise with their Muhammadan brethren in this matter, and say that their release is essential to the maintenance of peace in the country. As His Excellency the Viceroy desires to establish peace in the country, it is necessary that these brothers and others who are undergoing internment should be released. It is our belief that if the Government publish the reasons why they are not released, three-fourths of the agitation will disappear. May those reasons be disclosed and may perfect peace be established in the country by the time Mr. Montagu arrives here.

The interned Muhammadans.

DESAMATA, Rajahmundry, Oct. 3rd, 1917

The *Swadeshabhimani*, of the 5th October, writes:—Lord Chelmsford in his recent speech in the Council the other day invited popular co-operation from the whole of India and in a very short time succeeded in lifting the curtain of repression, so to speak, from the stage of Indian politics. We had thought that here the policy of repression had seen its end, and that the interned Muslims, Mahomed Ali and Shaukat Ali, would also be released, though not along with Mrs. Besant, at least a few days later. We have in another column referred to the interpellations in the Council on the subject. These leaders in assuring the Government, at their request, that they will abstain from all violent or unconstitutional agitation likely to endanger public safety added that they would agree to the condition without prejudice to their Islamic faith. This expression can hardly be meant to vitiate their loyalty. It is natural that everyone should follow his own faith. We fail to see why at this critical moment the Government have objected to this one bit of their statement. There can be no doubt that the release of these Muslim leaders will be welcomed with great joy by Hindus and Muhammadans alike. The reports of the recent meetings in this connection will show how essential it is to the universal tranquillity of India that these Muslim compatriots of ours should also be released. We pray that His Excellency the Viceroy may be pleased to display a fuller measure of his liberality.

The interned Muslims.

SWADESHABHIMANI, Mangalore, Oct. 5th, 191

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

The interned Muslims.

A correspondent to the *Andhrapatrika*, of the 10th October, says:—At a meeting held at Berhampur on the 7th September, one of the speakers has said in Telugu that if the Muhammadan brothers now under orders of internment are not released, the people will once again resort to passive resistance.

QAUMI REPORT, Madras, Oct. 3rd, 1917.

The interned Muhammadans.

The *Qaumi Report*, of the 3rd October, referring to the Government of India's reply regarding the release of the Muhammadan detenus, writes:—The Government of India's reply has undoubtedly disappointed and depressed Muhammadans in general, who are feeling their degradation most acutely. The unjust and unexpected refusal of the Government has caused a commotion among seven millions of Muhammadans, and they have now begun to realise that their object cannot be attained by keeping a silent tongue. The proof of this is being furnished by the big meetings that are being held in Muhammadan localities.

By the grace of God the Madras Presidency is not backward in this respect. Several meetings have been, and are being, held in the surrounding districts, and Muhammadans are prepared to, very faithfully and very freely, reveal the secret that the suspicion, which the Government entertain regarding them and their leaders, is baseless.

The editor invites the attention of all the Khatibs (preachers) Paish Imams (leaders at prayers) and trustees of mosques in the districts and villages in the Madras Presidency, and urges them to pray to God, after the usual services for the release of the interned Muhammadans. He further hopes that all friends and sympathisers of Islam will convene meetings at an early date, and invite the attention of the Government of India to the fact that, unless the Muhammadan detenus are released, they will not cease complaining and appealing.

SWADESAMITRAN, Madras, Oct. 4th, 1917.

Sir Michael O'Dwyer's recent speech in the Imperial Legislative Council.

39. The *Swadesamitran*, of the 4th October, publishes in Tamil an article contributed to the press by the Hon'ble Mr. K. V. Rangaswami Ayyangar expressing his views about this speech. The article appears in English in *New India* of the 3rd idem.

DRAVIDAN, Madras, Oct. 4th, 1917.

"Do the Zamindars want Home Rule?"

40. The *Dravidan*, of the 4th October, reproduces under this head in Tamil the gist of a leaderette on "Zamindars and Home Rule" appearing in *Justice* of the 3rd idem.

DRAVIDAN, Madras, Oct. 5th, 1917.

"The Home Rule comic."

41. The *Dravidan*, of the 5th October, reproduces in Tamil under this head the gist of an article on "more of signature-hunting" appearing in *Justice* of the 2nd idem.

DRAVIDAN, Madras, Oct. 5th, 1917.

An Indian Christian meeting.

42. The *Dravidan*, of the 5th October, publishes in Tamil the proceedings of a public meeting of the Indian Christians held on the 1st idem at the Y.M.C.A. Buildings, Madras, to discuss the present political situation in India. These proceedings appear in detail in the *Hindu* of the 2nd idem.

DRAVIDAN, Madras, Oct. 3rd, 1917.

Panchamas' condition and their representation.

43. Dwelling upon the various hardships to which *Panchamas* are subjected by the social restrictions imposed on them by Brahmans, the *Dravidan*, of the 3rd October, writes:—All those who are desirous of doing good to these *Panchamas* should represent to the benign Government their sufferings by means of resolutions passed at the meetings convened for the purpose. If colour distinction is to be made in the Legislative Councils, immediately there is the loud cry of the Brahmans. But if caste distinction is sought to be shown, they remain as though unaware of it. Much is now said of the birth-rights of the Indians, but the *Panchama* is denied even the birth-right of a dog. If only a *Panchama* had been a Member of the Legislative Council, would he not have represented effectively the hardships experienced by his castemen and told the British rulers that the *Panchamas* also had an equal right to share the benefits of the British rule as the Brahmans. This, indeed, is our strong reason for urging that every community should be duly represented in every council of the Government and in all Government institutions. Now that the British element is predominant in the Legislative Council all is well; but what will happen when

the representatives of the people secure the majority in that council and take the administration in their own hands? One party alone will secure all the rights to the ruin of others.

Government aid to industries.

44. Adverting to the reply given by the Government of India to the interpellation on this subject by the Hon'ble Sir Wacha, the *Swadesamitran*, of the 4th October, observes:— From the statistics published in this connection, we find that, among the several companies which have received financial support from the Government, a European sugar manufacturing company, which has been granted a loan of 7 lakhs of rupees at 5 per cent per annum, and an Indian owning a glass factory, who has been given a loan of Rs. 20,000, may be mentioned here as instances of persons who have secured substantial aid from the Government. From this the disparity in the figures can be clearly noted. The fact that the Indians are not well aware of the support they can have from the Government for the development of industries, accounts, we believe, for the low number among them receiving such support.

SWADESAMITRAN, Madras, Oct. 4th, 1917.

Referring to the same subject, the *Lokopakari* and the *Prapanchamitran*, of the 8th and 9th October, respectively, say that from the figures published it will be clear that the Indians are not receiving the full support of the Government in this direction.

LOKOPAKARI, Madras, Oct. 8th, 1917, PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

Home Rule.

45. The *Swadesamitran*, of the 4th October, publishes in Tamil the proceedings of a public meeting held at the Gokhale Hall, Madras, on the 3rd idem, when, in the course of his lecture on "who are unfit for Home Rule?", Mr. Suryanarayana Ayyar of Tanjore is reported to have made the following observations:—Some might say that you have not the manliness for the acquisition of Home Rule. Is it without manliness that our brethren have shown their valour in the battlefields and won rewards? Even if it be found that they are wanting in manliness, who is responsible for it? Had we been only given military training, would not the Kaiser have disappeared in a couple of hours? Will not our men enlist in the army in thousands, if only the Indian and the English soldiers are treated alike?

SWADESAMITRAN, Madras, Oct. 4th, 1917.

An abstract of these proceedings appears in English in the *Hindu* of the same date.

Home Rule.

In a lengthy leading article on Home Rule, the *Sampad Abhyudaya*, of the 12th October, writes:—The term Home Rule is identical with *swaraj* which means the administration of the country by the people themselves without being subordinate to foreigners. It also means that the administrators ought to rule according to certain principles; that those who rule against these rules, like autocrats, are restrained by public opinion; that from the rulers down to the scavengar and the humblest servant all ought to obey the laws of equity; that the strong and those in authority should not override the weak; and that if they do, they should be dealt with just as the British public dealt with their King Charles I. The most advanced nations of the world such as the British are democratic. We do not say that there are no autocrats among them. Autocracy they have. The Anglo-Indians who abandon their inbred democratic principles and become seized with the evil desire of ruling us in an autocratic manner are themselves an instance in point. Though these are of this type, when we see among the British persons of the type of Mr. Montagu, we know how democratic principles are bred in their bones as it were. As a result of Anglo-Indian ways, constitutionalists like Mrs. Besant were kept in confinement. The democratic British Cabinet ordered their release. In order to establish the sacred principles of democracy in the world the Almighty God becomes incarnate in every nation from time to time. In India Mrs. Besant and Sir Subramanya Ayyar may be regarded as incarnate beings. In the United Kingdom Mr. Montagu and others may likewise be regarded as incarnate beings. Home Rule means democracy of this kind. Those who maintain that India should not be granted this kind of rule, whether they be whites or blacks, can by no means be regarded as fair-minded. Those who hear their advice and fall a victim to their intrigue to create disunion and fight among themselves and thus subvert all democratic principles can have no patriotism in them. Indians

SAMPAD ABHYUDAYA, Mysore, Oct. 12th, 1917.

if they would promote their advancement should sink all their caste and religious differences and look upon all Indians, of whatever class, sect, creed or community, as their brethren and compatriots. The righteous should be regarded as belonging to the higher caste and the unrighteous as belonging to the lower. God will make the world a hell to those who are opposed to Home Rule. Some persons think that those who happen to cast a glance at these opponents, should take a holy bath and say their prayers to free themselves from that defilement. All patriotic citizens will grant the justness of this feeling.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

Mr. Muhammad Ali.

46. Adverting to the resolution passed at the meeting of the Committee of the All-India Muslim League at Allahabad, that Mr. Muhammad Ali should be the President of the League at its session to be held in December next at Calcutta, the *Swadesamitran*, of the 6th October, writes:—Almost all Muslim members of the several Legislative Councils in this country were present at the meeting at Allahabad, and from this it is clear that the leaders of the Muslim community have great regard for Muhammad Ali and his brother. Further, it will be doubtless evident from the numerous meetings held all over the country for their release, by Muslims and others, that the people of this country esteem them highly and pray for their release. Under these circumstances, it is but proper that the Government should respond to the popular wish and release them without any further delay.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

A Brahman meeting at Erode.

47. The *Swadesamitran*, of the 6th October, publishes, as reported by a correspondent, the proceedings of a meeting held by the Brahmans of Erode on the 5th idem to condemn the action of the Tahsildar, Mr. Sambasiva Mudaliyar, in occupying a choultry used as a rest-house for Brahmans, ignoring thereby their rights to use it and treating the community itself with contempt. A resolution is also said to have been passed at this meeting for memorialising the Government to prevent the non-Brahman officers from acting against the feelings of the Brahmans.

LOKOPAKARI, Madras, Oct. 8th, 1917.

Virtue is its own reward.

48. In the course of an article under this heading contributed by one K. V. Subrahmanyam to the *Lokopakari* of the 8th October in appreciation of Mrs. Besant, the following observations occur:—Mrs. Annie Besant stands by virtue and is always anxious to find out the truth. Wherever she finds a mistake, she will do her best to set it right. She is an Englishwoman and is intensely loyal to the British Empire. The Madras Government took a crooked view of her actions. Her speeches and writings appeared to be dangerous to the bureaucrats, with a bewildered imagination. Every action of hers nonplussed them. Certain traitorous editors, who are causing immeasurable injury to the British Empire, put a dangerous construction upon every action and every lecture of Mrs. Besant and increased the fears of the bureaucrats, who were already losing confidence and getting unnerved. They forgot what was meant by justice and, bereft of their discriminating capacity, had recourse to the Defence of India Act. The usual nature of the Englishman is that the greater the danger, the more valiant and bold will he be. It is, therefore, strange that they should have been afraid that Mrs. Besant's acts would injure the Empire.

PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

The *Prapanchamitran*, of the 9th October, reproduces the above article.

SWADESAMITRAN, Madras, Oct. 8th, 1917.

The Bakrid disturbances and Mrs. Besant's visit.

49. The *Swadesamitran*, of the 8th October, reproduces in Tamil the comments of the *Pioneer* on the recent Behar Bakird disturbances and the visit of Mrs. Besant, as published in the *Hindu* of the same date.

DRAVIDAN, Madras, Oct. 8th, 1917.

A meeting of the Panchamas.

50. The *Dravidan*, of the 8th October, publishes in extenso the proceedings of a meeting of the *Panchamas* held on the 7th idem in the Spur tank, Madras, under the presidency of Dr. T. M. Nayar, which are published in the *Hindu* and the *Justice* of the same date.

SWADESAMITRAN and HINDU NESAN, Madras, Oct. 8th and 9th, 1917.

The *Swadesamitran* and the *Hindu Nesan*, of the 8th and 9th October, respectively, also publish an abstract of the above proceedings.

Under this heading, the *Andhrapatrika*, of the 9th October, after giving in Telugu what purport to be reports of the meeting as contained in the *Indian Patriot* and the *Hindu*, proceeds to publish a Telugu gist of the speech of Doctor Nayar, the president, which contains:—You must deem yourself equal to the members of the highest class and assert that right. In case anybody obstructs you, you will gain the upper hand if you show the strength of hand which you have now shown. . . Until the members of your community become educated, wise and fit to vote, the authority should remain in the hands of the British so that one race may not lord over another. ANDHRAPATRIKA, Madras, Oct. 9th, 1917.

The Madras Panchama meeting.

The paper reports Mr. Somasundaram Pillai to have said:—Home Rule means rule by Brahmans, who are your enemies and in whose words you should not place any confidence.

The paper reports another speaker to have said that until the Panchamas should become fit for Home Rule they would not agree to its grant, even though the Brahmans and the Non-Brahmans alike should ask for it.

51. The *Swadesamitran*, of the 9th October, publishes, from the pen of its own correspondent, the Proceedings of the Aniversary of this league, held at Tanjore on the 7th idem, under the presidency of Mr. P. K. Telang of the *New India* Office, who is said to have delivered a lecture on democracy. The proceedings appear in the *Hindu* of the same date. SWADESAMITRAN, Madras, Oct. 9th, 1917.

Tanjore Home Rule League.

52. The *Swadesamitran*, of the 9th October, publishes the proceedings of a public meeting held at Tiruvisalur (Kumbakonam taluk) on the 6th October 1917, under the auspices of the local Home Rule League, when Mr. T. K. Sivarama Ayyar, the Chairman of the meeting, after clearly describing the present constitution of the Government of this country and the function of each of its officers and the freedom now enjoyed by the Indians, is said to have observed that in demanding Home Rule they only asked for a larger representation of the people on the Legislative and Executive Councils, as, on account of the present non-official minority, several bills fail to be passed in these councils and facilities are not afforded to the public to a larger extent. SWADESAMITRAN, Madras, Oct. 9th, 1917.

A Home Rule meeting.

53. In the course of a long article contributed by a correspondent to the *Dravidan*, of the 4th October, the following observations occur:—Everyone should point out to the English Government how they are being deceived. The powers of the Government are, mostly in the hands of the Brahmans, and the European officials do many things according to the opinion of these Brahmans. But the latter, without considering who are the cause of the defects in the English Government, ungratefully blame the Government for them. It is these Brahmans that, getting into the good graces of the Englishmen, exercise their official power to the detriment of the people and make the people believe that it is all due to defects in the administration. Not stopping with this, they have been coercing the people, who have to go to them frequently in their official capacity, to recognise their deceptive claim to be the representatives of all castes in India and made an immense profit thereby. Having thus had a taste of power, they are now clamouring for Home Rule. If this is granted, all other castes will be ruined. Even statesmen of the type of Lord Morley have been deceived by institutions like the Congress started by these Brahmans and, in introducing reforms in this country, failed to recognise the pitiable condition of the non-Brahmans and provide for their separate representation in the councils, as has been done in the case of the Muhammadans. In the present juncture, when the Indian nation is submerged in ignorance and caste dissensions, the most reasonable course will be to distribute appointments and honorary posts among the Brahmans and the people of other castes according to their population. As an instance of the way in which the Brahmans are treating the other classes in India may be quoted their utilisation of Rs. 5,000 annually from the funds of a choultry at Tirukkurungudi, endowed by a Vellala gentleman, for running a Sanskrit College at Kallidaikurichi, which is useful only for the Brahmans. How stupid it is and what an injustice again to utilise public charitable DRAVIDAN, Madras, Oct. 4th, 1917.

The critics of the Government.

funds in a taluk for the benefit of one caste, while there are thousands of poor boys there having no education whatever. It is these Brahmans that make the Government consent to such unjust acts and it is they themselves that find fault with the Government. It is these Brahmans again that, taking advantage of their legal knowledge and official position, have obtained a control over the funds of all big *Devastanams* and utilised them for starting Sanskrit Schools, beneficial only to their own class. We hope the Government and Courts of Justice will realise hereafter at least that the major portion of the income of these *Devastanams* is contributed by non-Brahmans and frame proper laws and regulations to prevent their being utilised by the Brahmans for their own benefit. Besides this, they get special grants also from the Government for their Sanskrit schools and yet abuse the Government. Their motive is only to enslave the other castes which are just now coming up under the upright rule of the British. The reason why the people of our country have, from the very beginning, been suffering inconceivable hardships is that only one caste among us acquired education and knowledge, leaving the others immersed in ignorance. The conferment of all high appointments upon the people of this caste operates as a clog upon the improvement of the other castes on all lines. In Sermadevi and other places, the president of the taluk board is always a Brahman and he does not discharge his duties as justly as his European predecessors were doing. So, if the justice of the British Government should be clearly demonstrated, all responsible positions should be given only to Europeans or members of any other race which does not harbour a racial prejudice, all other appointments should be given in accordance with the population of the different castes in India and all public charitable funds should be utilised for the benefit of all castes.

VAISYAMITRAN, Devakottai, Oct. 1st, 1917.

The last meeting of the Imperial Legislative Council.

54. In commenting on the proceedings of the last meeting of the Imperial Legislative Council, the *Vaisyamitran*, of the 1st October, observes:—We heartily endorse the view expressed by the Hon'ble Mr. Jinnah and Pandit Madan Mohun Malavya that the arguments adduced by Sir William Meyer against the resolution of the former, that two non-official Indians should be included in the central recruiting Board organised by the Government to regulate the formation of the Indian Defence Force, will not satisfy the Indians. The main reason why a larger number of Indians have enlisted in this force from the Punjab than from other provinces is not the paucity of persons in these provinces fit to become sepoys but the fact that the major portion of the Indian army is now stationed in the Punjab and not in other provinces. There is no doubt whatever that, if convenient opportunities are offered, provinces like Madras and Bombay would also supply a proportionately good number of men for this force. There will then be no room for others finding fault with the Indians that they have not the zeal and the strength to enlist in the army. It is really regrettable that the Hon'ble Mr. Srinivasa Sastriyar's resolution that the salaries of the members of the Indian Civil Service should not be increased as recommended by the Public Services Commission, should have fallen through, considering that the amount spent on the salaries and pensions paid to European officials has already increased and that, out of 20 crores of rupees spent for salaries of officials, only 3 crores are received by the Indians.

SWADESHABHIMANI, Mangalore, Oct. 5th, 1917.

The Imperial Legislative Council.

Commenting on the proceedings of the recent session of the Legislative Council, the *Swadeshabhimani*, of the 5th October, observes:—The Hon'ble Mr. Srinivasa Sastri's resolution that the recommendation of the Public Services Commission regarding the increase of pay of civil servants, etc., should not be given effect to at present, owing to the additional expenditure it entails, was lost. So long as the officials form the majority in the Council, is it conceivable that the popular side can win? The reply on behalf of the Government regarding the release of Messrs. Muhammad Ali and Shaukat Ali is very disappointing. It is gratifying to note that His Excellency the Viceroy expressed his confidence in the "remarkable energies" of Mrs. Besant. Another significant utterance of His Excellency is that in the coming reforms due consideration will be shown to the question of promoting the trade and other interests of the European community in India. We must observe

that His Excellency's concluding address was very statesmanlike. While His Excellency is thus endeavouring to calm the atmosphere, it is deplorable that a few narrow and self-seeking Anglo-Indian gentlemen and journalists should be opposing the Government's policy of reform and conciliation. At the instigation of the *Madras Mail*, which is a veritable fire-brand, the Anglo-Indian community held a meeting at Calcutta and passed three mighty resolutions. Although they profess now and again that they are not opposed to Indian reform, in their speeches and writings, they as frequently forget their avowals. From the protest meeting at Calcutta and the venomous writings which stream forth every day from papers of the type of the *Madras Mail*, we are led to suppose that the task of administration in India gives more anxiety to these non-official Anglo-Indians than to the actual administrators themselves. It remains to be seen how far their tricks will succeed.

Redistribution of provinces on a linguistic basis.

PANDYA NESAN, Madura, Oct. 6th, 1917.

55. Referring to the opinion expressed by the President of the Andhra Special Conference recently held at Bezwada that, instead of the existing fifteen provinces, India should be divided into twenty provinces on linguistic basis, which will conduce better to the individual advancement of each province, the *Pandya Nesan*, of the 6th October, gives facts and figures to prove how in each of the existing provinces more than one language is spoken by the people and, quoting Lord Hardinge, who is said to have expressed himself in 1911 in favour of a redistribution of the provinces in India on a linguistic basis, approves of the same on the grounds that the linguistic unity of the people of a province will help them materially in developing a spirit of brotherhood among them and in making united efforts for the advancement of education, industries, etc., and that it would make it possible for the vernaculars being recognised as the first language in schools and by universities and for Colleges coming into existence in which instruction will be imparted through the vernaculars. This paper exhorts the Tamilians also to follow the example of the Andhras and approach Government for the grouping of the Tamil districts into one province.

A Home Rule meeting at Tiruvarur.

HINDU NESAN, Madras, Oct. 3rd, 1917.

56. The *Hindu Nesan*, of the 3rd October, publishes, from the pen of a correspondent, the proceedings of a public meeting held on the 28th September 1917 at Tiruvarur, under the auspices of the local Home Rule League, when the Hon'ble Rao Bahadur V. K. Ramanuja Achariyar is said to have delivered a long speech on the present political situation, in the course of which the following observations occur :—Mr. Gandhi and others are of opinion that the release of Mrs. Besant and her colleagues is due to the adoption of the resolution regarding the policy of passive resistance by the majority in the special session of the Madras Provincial Conference. The recent events indicate clearly that we can gain our object if we have union amongst ourselves. People might think that the Government have vast powers and the only means left for them is to memorialise the Government, but this has now been disproved. It is the people of India, and not the Secretary of State or the Viceroy or the Governor of Madras, that are responsible for the release of the interned. We were reminded of our strength by Sir S. Subrahmanya Ayyar and, under his lead, have gained our object. We have more important matters to attend to, and we can always count upon the policy of passive resistance in case the other means do not help us in these. To adopt this policy of resistance, one need not transgress the law but should only be prepared to suffer keeping within its limits.

Why is Home Rule necessary? The popular representatives in the Legislative Council have at present no powers. In spite of our efforts in the Council, the land assessment has been enhanced by the 25 per cent in the recent resettlement in Madura, North Arcot and Chittoor. The resolution moved by me that there is no need for the appointment of temporary Judges in the High Court has fallen through because of the official majority in the Legislative Council. The official members of the Council always support whatever is said by the Government and in consequence our efforts become fruitless. Without Home Rule, the grievances of the people in respect of the land assessment cannot be redressed, nor will it be possible to establish village panchayats or curtail the

excessive cost of litigation or promote education. Home Rule is indispensable even in the case of municipal administration. By the grant of Home Rule, the English merchants apprehend that duties will be imposed on their goods, the English officials fear that the Indians will preponderate in service and the Missionaries think that colleges, wherein the Bible is taught, will be deprived of the grants they now receive.

DRAVIDAN, Madras, Oct. 3rd, 1917.

The mischief of the Anglo-Indians.

57. In refuting the observations made in an article on this subject contributed by a correspondent to the *Swadesamitran*, of the 1st October, and abstracted in paragraph 69 of Report No. 40 of 1917, a correspondent of the *Dravidan*, of the 3rd October, writes:—Why should not this gentleman, who came forward to counsel the Anglo-Indian papers, tell the Home Rule leaders, who raise in these war times such a loud cry of Home Rule as to cause annoyance to the British Government and the Brahmans and their papers who aspire for Home Rule, that it is improper for them to give trouble to the Government at this juncture? Is it on account of self-interest or anything else that he fails to do so?

SWADESAMITRAN, Madras, Oct. 8th, 1917.

The Anglo-Indian agitation.

Quoting the description of the Anglo-Indians by the late Mr. Dadabhai Naoroji in his presidential speech of the Congress in 1906, the *Swadesamitran*, of the 8th October, writes:—It was the agitation of the Anglo-Indians against the prayer of the Bengalees for the annulment of the partition of Bengal that Mr. Naoroji had in his mind when he referred to them in his presidential speech. It was contended then that the partition was effected by Lord Curzon in view of administrative convenience. But the Bengalees took it to be an attempt to injure a new spirit of union which had come among them. Rightly or wrongly, those who opined like this regretted the partition and entreated and implored for its annulment. But the Government paid no heed. Even the people of other provinces stood aghast at the fundamental principle of English rule, that the Government should be conducted only in accordance with public opinion, being ignored in this country and criticised it severely. But the Secretary of State for India declared in the Parliament that it was a settled fact and could not be altered. All the same, the Bengalees and, following them all the Indians, determined to agitate until the settled fact was altered. What happened subsequently need not be detailed here. We refer to these events only to point to the agitation that was got up by the Anglo-Indians then. In the subject of contention then, there was nothing to affect their glory or influence prejudicially. The Indians did not then demand any reform in the administration, nor did any one claim a share of the enormous profits enjoyed by the Anglo-Indians. It was merely an administrative affair which was objected to by those who were affected by it. But the Anglo-Indians, who completely forgot the British instincts and greatness the moment they crossed the shores of the west, were not prepared to look at the justice of the matter. They were actuated only by the crooked notion that others should not criticise what had been done by the members of their class. They condemned the Indians as much as they liked in their papers. They did not hesitate to depict the Indian character in the worst light. What is the wonder in the Anglo-Indians, who forgot themselves so much for a petty affair then, carrying on a big agitation now? The latest phase of the agitation engineered by the *Madras Mail*, seeing that the bomb prepared by it for unseating Mr. Montagu failed to explode like a wet cracker, is its sermon to the members of the Anglo-Indian community, that it was because they did not pay proper regard to their rights and responsibilities in Legislative Councils and elsewhere, they had not bold and efficient leaders to guide them at this critical juncture and that this state of affairs should be reformed without fear or favour. One suggestion strikes us on reading this: If the present representative of the European Association in the Legislative Council resigns his seat, in order to utilise fully the services of such a capable editor, the latter can occupy that seat and benefit not only Anglo-Indians but the Indians in general by expressing his rare views in the Council. Our readers are aware that, ever since the split in the congress a decade back, our leaders are divided into two classes, moderates and extremists. The great souls, who made it a point to create a party spirit among us, whenever they could not prevent the reforms demanded

by us, adopted it as their policy to pat the moderates on their back. The way in which papers like the *Madras Mail* often used to applaud the moderation and upright views of some Indians in the Legislative Councils can be quoted as instances in point. But this can no longer continue, for, in the opinion of the *Mail*, the moderates and the extremists have no difference at heart, and it is only such of the extremists as have not the boldness to speak out their views that are styled moderates. During the time of the Grecian Empire, the Greeks divided the world into two classes. One comprised themselves who were all civilized, and the other comprised all savages. The editor of the *Mail* has adopted the same easy plan and divided the politicians in India into two parties—one comprising those that agree with him and the other those that differ from him, i.e., the agitators. This paper would not admit the existence of any party between these two. The healing of the recent split in the congress camp has evidently demonstrated to the *Madras Mail* the contrivance of the moderates. However this may be, will those who style themselves moderates understand the ruse of the *Mail* hereafter at least?

LOKOPAKARI, Madras, Oct. 8th, 1917.

The *Lokopakari*, of the 8th October, writes on the same subject in the following strain:—The Anglo-Indians are carrying on a useless agitation, being jealous of the efforts made by the Indians to better their condition. The time is past when such an agitation will have any effect. Its only result will be to create mutual hatred between themselves and the Indians. It is really surprising that the Anglo-Indians, who hold the principle that a foreign Government, however good, cannot be equal to self-government, should try to hamper the attempt made by the Indians to acquire liberty. If India obtains Home Rule, all the people in India will enjoy equal privileges and no one will have cause for complaint. The Anglo-Indians evidently do not relish such a state of affairs, and the reason for it is only the strange notion that they are a superior race to the Indians. All those who make much of racial superiority will one day be humbled to dust. If every one should realise that generally position changes with the times and behave with modesty and patience, he can, in course of time, rise to eminence. The time has come for India, too, to attain a lofty position like other countries. No one can prevent this. If India obtains Home Rule and prospers in every respect, it will prove to be the right hand of the British Empire. Then no one will even dream of attacking the British.

PRAPANCHAMITRAN, Madras, Oct. 9th, 1917.

The *Prapanchamitran*, of the 9th October, reproduces the above comments.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

Anglo-Indians.

The *Andhrapatrika*, of the 3rd October, says:—Equal privileges to Anglo-Indians and the Indians will help to establish self-government and peace and bring honour to the British Empire. But the influence of the Anglo-Indians will, to some extent, be affected. Some Anglo-Indians who care more for their own interest than for the advancement of the empire try to obstruct the ideal of self-government. The *Mail* which has taken the lead in the matter and is endeavouring to do evil to the country, has no other object. It has made the release of the interned a pretext for conducting hostile agitation. The chief object of the Anglo-Indians is to prevent political reforms being introduced into India. They are annoyed by the fear that their authority will be affected. They fear that the visit of Mr. Montagu to India will result in the Indians getting their object, and so they have taken a vow to see that Mr. Montagu is removed from his office. . . At this juncture there cannot but be a political conflict between the people and the Anglo-Indians. . . The hostile attitude of the Anglo-Indians is born of despair. If the firmness of purpose of the people takes a practical shape, the Anglo-Indians will surely give up their vain attempts. . . In yesterday's issue of the *Mail*, it stated that it was fighting for greater issues than the release of Mrs. Besant and others. The Indians know very well what they are. The goal of the Anglo-Indians is to prevent freedom being granted to the Indians.

HINDU NESAN, Madras, Oct. 8th, 1917.

Increase in the freight of steamers.

58. The *Hindu Nesan*, of the 8th October, reproduces from the *Swadesapari-palini* an article on the proposed increase in the freight of steamers coming to India from Australia, New Zealand and other countries, in the course of which the following observations occur:—This increase in the freight will lead

to an increase in the price of the British articles imported into India and the merchants will not hesitate to take advantage of this to raise the price of these articles by a half or even more. This would result in great hardship to the people purchasing such articles, though the merchants may not be put to any loss thereby. This, on the other hand, gives an opportunity for the development of certain industries in India. For instance, the Indian cotton mills will derive large profits as they will not have to compete with imported British articles. Besides this the rise in the freight will lead to a further increase in the price of imported British piece-goods, which will drive the people to go in for cheaper Indian goods. This may give an impetus to the weaving industry in this country. It has, however, to be said that this increase of freight might contribute to the advancement of the Japanese trade, but steps should be taken to prevent the Japanese goods from flooding the Indian market at this juncture. Adequate facilities exist in this country for the manufacture of many of the imported British goods here alone. We trust, therefore, that both the Government of India and the leaders of the people will avail themselves of the present opportunity and adopt the necessary measures to promote the manufacture in this country itself of the articles now obtained from Britain.

MAHAVIKATA DUTAN, Madras, Oct. 6th, 1917.

His Excellency the Viceroy's speech.

59. The *Mahavikata Dutan*, of the 6th October, reproduces in Tamil the comments of the *Civil and Military Gazette* on the recent speech of His Excellency the Viceroy in the Imperial Legislative Council as they appear in the *Hindu* of the 28th September 1917.

KALIYUGA-VARTAMANI, Madras, Oct. 6th, 1917.

A monster Muslim meeting in Madras.

60. The *Kaliyugavartamani*, of the 6th October, reproduces the comments of the *Swadesamitran* of the 26th September, abstracted in paragraph 37 of Report No. 40 of 1917.

KALIYUGA-VARTAMANI, Madras, Oct. 6th, 1917.

The Government and the industrial advancement of India.

61. The *Kaliyugavartamani*, of the 6th October, also reproduces the comments of the *Swadesamitran*, of the 26th September, on this subject, which are abstracted in paragraph 38 of Report No. 40 of 1917.

SWADESAMITRAN, Madras, Oct. 6th, 1917.

An appeal by a landholder to his brethren in the rural parts.

62. In the course of an appeal justifying the demand for Home Rule for India addressed by Mr. Chinnaswami Ayyar, a landholder in the North Arcot district, to the villagers in the rural parts of this Presidency and published in the *Swadesamitran* of the 6th October, the following observations occur:—It is indeed we, the residents of the rural parts, that suffer a great deal under the present system of administration, and it is we that will reap the greatest benefit by the grant of Home Rule to India. I will now relate the hardships we experience under the present system. The major portion of the people in this presidency are agriculturists. The system of fixing the assessment is based on the opinion of individual executive officers and not on the recommendations of our representatives in the Legislative Council; nor is it of such a nature as to admit of a remedy being sought in a court of law. The existing method of administration is responsible for the present condition of our country which is behind the other countries in the world in matters of education, trade, industry, etc. The reason why India has not progressed is the fact that our leaders are not consulted about the ways in which the revenues collected in India are expended and that they have no lawful authority to check unnecessary expenditure. What I venture to say is that we have neither the power nor the facilities to bring home to the authorities our real grievances and our real aims and aspirations, as these authorities are foreigners to our land differing from us in manners and customs and modes of life. To say that the time has not come for the conferment of Home Rule on Indians or that we have neither the union among ourselves nor the capacity for such a rule, really indicates a disinclination to confer the same. In his presidential speech of the Congress of 1906, Mr. Dadabhai Naoroji has said that India has several able statesmen though possessing a knowledge of their vernaculars only. If India gets Home Rule, she can show to the world that her administration is ably conducted by these statesmen and at considerably less cost than at present.

63. The *Dravida Patrika*, of the 10th October, dwells upon the waste of the funds of the *Devastanams* in this Presidency on account of the ineffective control of the temple committees over the trustees of *Devastanams*, which again, the paper attributes to the disinclination of the Government to amend the Religious Endowments Act, and referring to the majority of the members of the temple committees being illiterate and inexperienced persons who have no idea of their responsibility, implores Lord Chelmsford to remedy the state of affairs by amending the Religious Endowments Act suitably, which will make the people remember his name for ever.

Devastanams in the Madras Presidency.

DRAVIDA PATRIKA, Madras, Oct. 10th, 1917.

64. The *Andhrapatrika*, of the 3rd October, writes under this heading:—The Government have in their review of the report relating to ancient inscriptions, require the publication of the inscriptions that have been obtained, to be expedited. We submit that this will not be possible until officers representing different languages are employed in larger numbers. If arrangements are not made for obtaining inscriptions, which is more necessary than the publication of them, we fear that the inscriptions already deteriorating will be lost. May the Government chiefly attend to this!

Ancient inscriptions.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

65. The *Andhrapatrika*, of the 3rd October, contains in Telugu the article in the *Leader* criticising the hostile attitude of the *Madras Mail* to the present policy of the Government which appears on page 5 of the *Hindu* of the 2nd October.

The *Madras Mail*.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

In condemning the attitude of the Anglo-Indians towards the promised administrative reforms in India, particularly that of the *Madras Mail* which now brings forward a charge against the Government of India that they have instructed *Reuter's Agency* not to transmit to England telegrams regarding Anglo-Indian protests, and to India, the views of the English Press on the subject, the *Manorama*, of the 5th October, says:—It is to be regretted that a wicked thought like this, namely, that the Government of India would suppress telegrams in this way, should also have entered the mind of the *Mail*. How long can a paper which criticises the Government in so unjustifiable a manner be tolerated? Though it may be possible to suppress telegrams to and from India, will the despatch of newspapers to and from India be stopped thereby? Will not, then, the whole thing be brought to light? It is very rash indeed to write all sorts of things against the Government through impatience, and bring them into contempt? Will not the Government take the necessary steps in this matter?

The *Madras Mail*.

MANORAMA, Calicut, Oct. 5th, 1917.

66. The *Andhrapatrika*, of the 3rd October, represents the *Madras Times* to have said with reference to the proscription of the *Hindu* and *New India* in Burma:—It is audacious on the part of the postal authorities to fail to deliver these important dailies to the people in Burma, without making any announcement. Such secret acts used to prevail in ancient Russia. But they ought not to be done in the British Empire. This is a matter in which the Government of India should interfere.

Proscription of certain papers in Burma.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

67. The *Andhrapatrika*, of the 3rd October, publishes in Telugu the article of Mr. Gandhi contributed to the *Indian Review* on Indian Colonial Emigration, which appears on page 6 of the *Hindu* of the 1st October.

Indian Colonial emigration.

ANDHRAPATRIKA, Madras, Oct. 3rd, 1917.

68. The *Andhrapatrika*, of the 4th October, reports the Hon'ble Mr. K. V. Rangaswami Ayyangar to have written in an article on the speech of Sir Michael O'Dwyer:—Many of the laws in India are just and are administered impartially. Some laws are unjust and hard, and in their case, passive resistance will be resorted to.

Passive resistance.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

A correspondent to the *Kistnapatrika*, of the 6th October, says:—Every one must admit that Mr. Gandhi is the real leader in India. . . If there be one such leader, no bureaucrat can trouble us. . . The passive resistance movement has spread all over the country in a short time. As many unselfish men have already seen the advantages of the use of the weapon of passive resistance, they have begun to resort to it.

Passive resistance.

KISTNAPATRIKA, Masulipatam, Oct. 6th, 1917.

They believe that passive resistance is an unfailing weapon to use against the present arbitrary acts. . . The letter of Mr. Gandhi having been published, a new force has come into existence in the minds of the people, who are thanking him for stimulating their enthusiasm. . . Mr. Gandhi who has said that he will lead us on our onward march is a holy man and is the chief of the sons of India. . . It is by means of passive resistance that the followers of Mrs. Besant were released from internment. . . Do not rest satisfied that our work is over. Endeavours should be made to see that those bold lions Mr. Muhammad Ali and Mr. Shaukat Ali, who have been suffering internment for three years, are released. Finding no place of shelter in this vast Indian continent, the Punjab lion had to seek refuge in America, and the Bengal lion in a foreign territory. We have to see what reply the anti-passive resisters are going to give in this matter.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

Pardon.

69. The *Andhrapatrika*, of the 4th October, says:—The special Andhra Conference prayed that the rulers would be pleased to pardon all the Indians who had been deprived of their freedom with or without trial. If the Government carry out this resolution, they will help to bring peace to the country.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

Pardon.

The *Audhrapatrika*, of the 10th October, refers to the resolution passed in the special *Andhra* Conference, requesting the Government to pardon all political offenders and remarks:—If the Government do pardon them, the country can be peaceful when Mr. Montagu arrives here. In Ireland, before the national problem was solved political offenders including members of the Sinfein party, who never hesitated to do violent acts, were released. Indians never resort to violence. . . When we come to enjoy self-government, and our brethren who have been subjected to the rigour of law when working for the country, do not, our happiness will not be unmixed. We, therefore, pray that the rulers will act generously in this respect.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

A meeting at Guntūr.

70. The *Andhrapatrika*, of the 4th October, reports a speaker at Guntūr to have said on the occasion of the celebration of the birthday of Mrs. Besant, etc.:—The Government who prevented Mr. Gandhi from going to Champeron at last yielded to him and appointed him as a member of the enquiry committee. Mr. Gandhi said that if Mrs. Besant were not released, the people should resort to passive resistance and that he would take up the lead in the matter.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

The mischief of sepoys.

71. A correspondent to the *Andhrapatrika*, of the 4th October, reports that, on the 26th September, four sepoys entered a carriage in a train going to Bellary, in which were seated a husband and wife and another man, threatened the men with death, sent them away to another carriage, and outraged the woman. It says that Bellary being a cantonment, there will always be the traffic of sepoys, and that people fear the recurrence of such an outrage. It prays that the sepoys who committed the offence may be exemplarily punished so that the people may be freed from fear.

ANDHRAPATRIKA, Madras, Oct. 4th, 1917.

The part of the Indian member.

72. The *Andhrapatrika*, of the 4th October, publishes a Telugu translation of the article on "the part of the Indian Member," which appears on page 10 of *New India* of the 22nd October 1917.

ANDHRAPATRIKA, Madras, Oct. 6th, 1917.

The Madras Presidency Association.

73. The *Andhrapatrika*, of the 6th October, reports the *United India and Native States* to have said:—The South Indian People's Association began their work well, but as its President and his co-workers have trodden wrong paths and have joined with men hostile to the welfare of the country, the majority of non-Brahmans have turned against the association. Diwan Bahadur Kesava Pillai, the President of the new association, will never tread the wrong paths trodden by Mr. Tyagaraya Chetti and his followers, who even went the length of justifying the repressive measures of the Government. The clamour on the part of Indian-conducted papers for repressive measures is a matter for even gods to weep. How can the Indians bear such a thing? The few educated Indians entirely devoid of patriotism will be found in Madras and not anywhere else. . . We congratulate Diwan Bahadur Kesava Pillai and others on the courage they have manifested in differing from Mr. Tyagaraya Chetti and Mr. Nayar.

denounced the European Association's agitation and said that if self-government was granted and authority of the Magistrates and Collectors lessened, European traders would lose all the undue advantages they had at present. Referring to the speeches made at the meeting of the European Association, the speaker said that, according to Mr. Arden Wood, if this racial bitterness increases the time will come when we, British, will either leave India or reconquer India. They might leave India if they find it is unprofitable to stay in India, but they will stay in India if they find it profitable to do so. But tall talk of reconquering India is a statement which can hardly be taken seriously. They ought to know that India was never conquered, India was won by love and by promise of good Government. India was never conquered and God willing India will never be conquered in time to come. Continuing Mr. Das said: One gentlemen is reported to have said that if it is a Government by people and for people then there will be no security for life and property. Whose property is it? The property of India or is it the property of Sir Archy Birkmyre? India has lived for herself for thousands of years and she will live in herself and for herself for all time to come. There is another statement made by this angry speaker which took my breath away. He says that the agitation by the European Association is to assert the rights of the British in India. This trader, who at a time when Government enjoins a calm atmosphere, holds a meeting and denounces the whole country, abuses the people of this country and all ideals in which they move and live and have their being—this is the man who claims to represent the British in India. We can frankly tell the Anglo-Indian community that there are no extremists among us, that there are no moderates. Hindus and Mussalmans of Bengal are nationalists who are neither extremists nor moderates. I will tell you who are these extremists. It is these Anglo-Indian agitators who are extremists. Talk of a calm atmosphere. Who broke the calm atmosphere? Sir Hugh Bray, the Lieutenant-Governor of the Punjab, and the speakers who spoke at that meeting in Calcutta. They are the people who broke the calm atmosphere. I ask them to consider their position and beware. The days of the Ilbert Bill agitation have gone by. These are days of rising democracy.

We ask for Home Rule or self-government not for another bureaucracy or oligarchy in the place of the bureaucracy that there is at the present moment. In my opinion bureaucracy is bureaucracy, be that bureaucracy of England or Anglo-Indian or of India pure. We want no bureaucracy. We want Home Rule, self-government by the people for the people (Applause). We want self-government for every individual in the country. The poorest ryot or the richest zamindars must have a share, must have a voice. If these Anglo-Indians wish to make India their home, let them do so and we will fight with them on the same platform for self-government in this country. If they come here to make money and all their interest lies in how best to make money, I say to them, "you are not the friends of India."

The paper publishes the above matter in Telugu also.

Navaratri and *Mohurrum*.

82. The *Andhrachandrika*, of the 27th September, says that this year *Navaratri* and *Mohurrum* come off at the same time and that there are rumours that riots will take place between the Hindus and the Muhammadans. It remains to be seen, it remarks, what the Government are going to do to avert the riots. ANDHRACHANDRIKA, Proddatur, Sep. 27th, 1917.

Mr. Baptista's warning.

83. The *Andhrapatrika*, of the 10th October, says in its leader under this heading:—Mr. Joseph Baptista warns us against letting go the present opportunity and urges on us the necessity of coming to a decision as to what constitutes our goal, what reforms have at present to be introduced, by what stages the goal has to be reached, and what time it must take to reach it. Up to now, the Indians have determined the scheme of reforms to be introduced. But their object cannot thereby be accomplished. They should ask that responsible Government should be constituted in India in a definite number of years. They should moreover consider at what intervals they should reach the several steps to such a Government. We are of course happy that Mr. Montagu is coming to India to know our aspirations personally. But Mr. Baptista says that there is danger in such ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

a procedure and that the country should be saved from it. He fears that our opponents may confuse Mr. Montagu by inducing some Rao Bahadurs to place before him views antagonistic to national welfare, and that the object of the Indian bureaucracy in inviting Mr. Montagu may not after all be to encourage Indian aspirations. . . Indians should go to England and work there. . . If, for any reason Mr. Montagu heeds the opinions of the bureaucracy and those of the Anglo-Indians and the Indians who retard the advancement of the country, we can attain our object by the sympathy of the English people in England.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

Europeans.

84. The *Andhrapatrika*, of the 10th October, refers to the discussion that took place in a meeting of the Rangoon European trades Association held on the 29th September, and shows that among Europeans too there are some who consider the pros and cons of matters with a calm mind.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

The political policy of Lord Willingdon.

85. Under this heading, the *Andhrapatrika*, of the 10th October, says:—Lord Willingdon is showing his statesmanship at this juncture. He does not enforce repressive laws in the Bombay Presidency. He removed all restrictions against the students of the Law College attending Home Rule speeches and Home Rule meetings. It is necessary for the well-being of the country that his farsighted policy should be copied by the rulers of other provinces.

ANDHRAPATRIKA, Madras, Oct. 10th, 1917.

Racial differences.

86. Referring to the incident in which a near relative of the Raja of Venkatagiri was first refused admission by a European into a second-class Railway compartment occupied by him, and to the hostile attitude of the European when, on the intervention of a Eurasian Guard and the Assistant Station Master of Gudur, he was at last admitted, the *Andhrapatrika*, of the 10th October, remarks:—It is regrettable that these Europeans still harbour differences. The Europeans will do well to know that it is such differences that disturb the friendly relations of the Indians towards Europeans.

SAMPAD ABHYUDAYA, Mysore, Oct. 9th, 1917.

Europeans and the war loan.

87. The *Sampad Abhyudaya*, of the 9th October, writes:—The amount subscribed to the Indian War Loan through the post office and other bonds is Rs. 52,42,13,566. This is no little help to the British Government in a crisis like the present. If we ascertain what portion of this loan has been subscribed by the Anglo-Indian community, we shall know the relative help rendered to the government by the Anglo-Indians and the Indians. Despite this, the Anglo-Indians look upon the Indians as their enemies. It is therefore natural that the latter too would look upon the former in the same spirit. When the Government, seeing all this, tried to bring about a reconciliation between the two communities, the Anglo-Indians began to indulge in most abusive language against the Government. Many persons ask whether there can be any parallel to such ingratitude in the whole world. There is no need to ask this question. Heaven and hell, Gods and demons justice and injustice co-exist everywhere. There can be no doubt that truth and justice will triumph in the end.

MANORAMA, Calicut, Oct. 5th, 1917.

Army recruitment.

88. The *Manorama*, of the 5th October, exhorts the zamindars and other wealthy classes in India, especially those of Malabar, to follow the example of the Bengal Zamindar and of the Raja of Venkatagiri, in encouraging the people to join the Indian Defence Force by granting lands and money to them, and to render every possible assistance to the Collectors and the Recruiting officers in the matter, suggests that Government should grant *poramboke* lands to such people, and that factories should be established for the benefit of those that are discharged from the Army, and expresses its readiness to publish all advertisements on the subject, free of charge.

MANORAMA, Calicut, Oct. 5th, 1917.

Honorary Assistant Registrars of Co-operative Credit Societies.

89. Referring to the order relating to the appointment of Honorary Assistant Registrars of Co-operative Credit Societies, the *Manorama*, of the 5th October, thinks that it was not proper of the Government not to have decided

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narrow one. But we think it will gradually be liberalised. Though the question of some as to what immediate benefits have accrued to the State from the administration of Sir M. Visvesvarayya cannot be replied to definitely, the changes and reforms made by him are bound to bear fruit in course of time. If this is to be a fact and the new spirit that has appeared among the Mysoreans is to become rooted, the future Diwan should be one who will help such a process and not one who will work against it. Though his regimé for the last five years may have its own defects and shortcomings, considering the trend and nature of his administration and his farsightedness and earnestness of purpose, we will prefer his continuing as Diwan.

Rumour regarding compulsory recruitment at Tumkur (Mysore Province).

97. A correspondent of the *Vrittanta Patrike*, of the 11th October, writes:— VRITTANTA PATRIKE, Mysore, Oct. 11th, 1917.

Sir,—The residents of Tumkur are in great consternation owing to a rumour that the Government are compulsorily seizing and carrying away men for the front. The villagers who are wont to see and recognize the officers of Government run into the forests or hills and hide themselves under rocks the moment they hear of the visit of a *Shekdar*, Shanbogue or the police and return home only during the nights. If at this time any visitor happens to call at their house, they conclude that the recruiting agents have come to take them and stricken with panic they try to run away or hide themselves in clossets, cattle-sheds or attics. Women and children weep and wail. Whenever they think of the war they are unable to eat their food. To add to this, somebody has started a rumour that the Government take the measurements of persons and take them compulsorily. I request you will be so good as to restore peace among the ignorant people by explaining in your paper the truth concerning the order issued by Government on the subject.

P. YESUDASAPPA.

[This is altogether groundless panic. No one will be enlisted by force. It is a positive fact that the Government have not ordered compulsory recruitment. Only those who are willing and fit (for military duty) are being enlisted.—*Ed.*]

ERRATA.

Report No. 39.

Page 2432, paragraph 18, line 1, *omit* ":—" *after* "reports".
" 2452 " 82 " 13, *insert* "by" *after* "Government".

Report No. 40.

Page 2471, line 6, insert a comma after "education".
" 2472, paragraph 26, line 11, *read* "Boards" *for* "boards".
" 2476, line 6, *for* "release" *read* "realise".
" 2479 " 18, *for* "If" *read* "Is".

Issued, 16th October 1917.]